

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaistical Affairs.

### INTOLERANCE IN THE CHURCHYARD.

NEXT Wednesday Mr. Osborne Morgan is to move the second reading of another Burials Bill, and under circumstances which will invest a not very attractive question with something like new interest.

We say another Burials Bill, because it differs materially from that which was several times before the last Parliament. Thanks to the maladroit action of Mr. Secretary Bruce, the last-named measure was a good deal spoiled by a Select Committee, and yet it never had a better chance of passing than the original measure, which was thought too extreme by official Liberalism. The limitation of Nonconformist burial services to a published ritual, or to "prayers, hymns, or extracts from Holy Scripture," did no more to conciliate the upholders of the clerical monopoly than did the complicated and confusing provisions which localised the operation of the measure. So it has now been wisely resolved firmly to assert a principle and to stand by it; and beyond providing against any possible clashing of services, the bill makes no concession to the unreasonable fears, or prejudices, of Episcopalians.

The essence of the bill is contained in the fourth clause, which enacts that "At any burial under this Act all persons shall have free access to the churchyard or graveyard in which the same shall take place, and any person or persons who shall be thereunto invited, or be authorised by the person or persons having the charge of or being responsible for such burial, may conduct a service, or take part in any religious act thereat." Following this is a clause which ought to, and will, satisfy those who have no sectarian desires to gratify, but wish only the avoidance of what would be repugnant to the feelings of all right-minded members of the community, viz.:—"All burials under this Act, whether with or without a religious service, shall be conducted in a decent and orderly manner, and any person guilty of any riotous, violent, or indecent behaviour at any burial under this Act, or wilfully obstructing such burial, or any service thereat, shall be guilty of a misdemeanor."

Some of the opponents of the bill will, no doubt, urge next week, as they have again and again urged, the utter insufficiency of such provisions to prevent those displays of fanaticism, or irreverence, or indecency, which they

are accustomed to associate with Nonconformists and Nonconformity. But they can still be told, as they have been told already, that the grotesque pictures which they are in the habit of drawing are purely imaginative, and have no basis, in fact, or experience. If the funeral services of Dissenters, not only in Scotland and Ireland, but in English public cemeteries, are conducted without offence to good taste or religious feeling, it is in the highest degree improbable that they will be otherwise conducted amid the restraining influences of the village churchyard. And even were the risk real instead of imaginary, it might fairly be insisted that no greater scandals could arise than those which are occasioned by the oppressive law which it is proposed to abrogate.

Scarcely a month passes without the record in our columns of some case of refusal to bury. Sometimes it is the unbaptized infant, and at others the adult, whose burial adds a new sorrow to the sufferings of the bereaved. Sometimes—as in the recent case at Beckley—the clergyman is ignorant of the fact that a Dissenting baptism is valid, and apologises for his ignorance only when he has inflicted needless pain on the relatives, and is threatened with legal proceedings for his illegal act. On other occasions the law is openly and knowingly broken, on the plea that it violates conscientious clerical scruples. There are also other cases in which, without an absolute breach of the law, the parochial incumbent acts with a caprice, and an offensiveness, which are discreditable to a minister of religion, and intolerable in one who should remember that he has a duty to discharge as a public functionary, and is not at liberty to gratify his own narrow feelings or sectarian spite. We need not do more than refer to such cases as those at Richmond, at Owston Ferry, at Cowley, and at Coppenhall to prove how needful it is that our burial laws should be so amended as to protect, not Nonconformists alone, but the public generally, from the high-handed intolerance of men who seem to be incapable of considering what is due to the feelings of their fellow-countrymen, as well as to the requirements of Christianity. We shall be surprised if some recent occurrences in connection with burials and graveyards do not elicit some strong expressions of feeling in even the present House of Commons, as they have already done outside the parliamentary circle. Nor do we think that the present temper of the public mind is of a kind to encourage a repetition of such outrages on the part of the Established clergy. The truth is that, whatever may be thought of the proposed method of amending the law, the law as it now exists finds but few defenders. It will be remembered that two years ago the Rev. Llewelyn Davis declared that Christianity and policy equally urged Churchmen to make the concessions which were then proposed, and that some other clergymen publicly remonstrated against the policy of uncompromising resistance. Lately, also, the Rev. J. H. Gray, of Hockliffe, has insisted, in the *Guardian*, that:—

The present state of the law cuts both ways—i.e., if it is a hardship that Dissenters should be unable in country parishes to follow their deceased friends to the grave without having an office used which is alike offensive and distasteful to them—if it is no less a grievance that their own "minister" should be disqualified from conducting a service more in accordance with their ideas—if, I speak plainly, a very grievous hardship upon us priests of the English Church that the existing law compels us, *volens volens*, to act as undertakers in

general to the country at large, and to say over the (virtually) excommunicate (and, I fear, sometimes "notorious evil livers") an office unquestionably meant to be said only over those who die in the Catholic faith and in full Church communion.

The *Church Review* urges the same view with characteristic vehemence. It admits that—

The Dissenting conscience deserves some consideration. It cannot be pleasant to the conscientious Dissenter to be unable to obtain burial for his friends and co-religionists except at the cost of submitting to the ministrations of a Church which he regards as a mischievous and only semi-Christian institution. We have left off forcing Dissenters to be christened and married by the Church, why should we have a ghoul-like hankering after their corpses?

The *Record* also thinks that it is a shortsighted conception to suppose that the mere rejection of the present bill will dispose of the question; while a future Liberal Parliament may "compel even more than would now be accepted as a welcome concession." It adds that—

A sound policy would suggest a different and a conciliatory course of action, which might take the wind out of the Liberationist sails, and satisfy moderate Dissenters of our desire to remove all fair ground of complaint, and, if possible, to secure them against the recurrence of the scandals which every now and then have given an impetus to agitation.

Nevertheless, this fair speaking is not accompanied by a disposition to accept Mr. Morgan's measure. "Perhaps," says the *Church Review*, "some *tertium quid* between this and compelling the use of the Church Service might be discovered, if anyone would try to find it out"; and the *Record* cannot, at present, get beyond the old, and perfectly useless, proposal that Dissenters should have separate burial-grounds provided for them at the public expense. This class of opponents are just where the upholders of Church-rates were when they had been driven to admit that Dissenters had a grievance, but would not assent to the only possible remedy. They are half-hearted in defending the existing system, but will not voluntarily surrender it.

We have more curiosity than anxiety as to the mode in which the subject will be dealt with in the altered circumstances under which it will now be discussed. The late Liberal Government could, had it been so minded, have passed a bill through the House of Commons, and, possibly, through both Houses; but they declined to make any attempt to do so. They and their party are now in a minority and in opposition, and, perhaps, they may for that reason attach more importance to the matter than when the satisfaction of Nonconformists seemed to them to be of but small consequence. Mr. Disraeli led the opposition to the last Burials Bill, and he had his reward at the general election for the seeming earnestness with which he held the brief of the Church Defence Institution. "A good many things have happened since then," and among them has been an apparent diminution of Mr. Disraeli's zeal for the Establishment. Mr. Secretary Cross also is among the milder, and more moderate, of Mr. Morgan's opponents, and it may, therefore, be expected that this time the opposition will find its strength on the back benches, and below the gangway, rather than in the official circle.

We confess to a feeling that a large vote in support of the bill is likely to affect Liberal members themselves, rather than the ultimate settlement of the question. That, we think, depends on the comparatively near approach of a struggle which will dispose of this churchyard difficulty at the same time as a host of other difficulties of a cognate kind. Defeat in



this instance does not necessarily mean long delay. The injustice and the cruelty inflicted by the present burial law is hard to bear by those whom it immediately affects, but every fresh burial scandal drives another nail into the coffin of the Establishment; and, taking a broad view of the subject, we may be content to wait with patience the completion of the process.

#### CONVOCAION AND THE RUBRICS.

The Public Worship Act was passed to restrain the clergy of the Established Church; and it is, to say the least, a curious anomaly to find the clergy, as represented by Convocation, engaged, with the express sanction of the Government, in discussing measures which are intended to render that Act nugatory. Yesterday, however, the Convocation of the Province of Canterbury met, after long delay—a delay attributed to the desire to preclude Parliamentary legislation this year—and the first report of the Rubrics Committee was submitted for consideration. This report—which, it is to be observed, emanates only from the Committee of the Lower House—recommends, in reference to the position of the celebrant, that “a note” be added to the rubrics, sanctioning the adoption of the eastward or southward position, at the discretion of the minister, provided that when so directed he “turn himself to the people,” and further declaring that no sanction is intended to be given by this rubric “to any doctrine other than is set forth elsewhere in the Prayer-book and in the Articles of the Church of England.” To the “ornaments rubric” it is also proposed to add an explanatory note—first, declaring the surplice with hood and stole or scarf a sufficient vesture for the minister in celebrating the Holy Communion and in all ministrations, but giving him the option to use gown and hood in preaching; and secondly, enacting that the other vestures named in the First Prayer-book of Edward VI. shall not be newly brought into use in any church other than a cathedral or collegiate church, without the consent of the bishop. In recommending this important compromise the committee were not unanimous. Besides Archdeacon Denison, who dissented on his own peculiar grounds, Bishop Claughton, Canon Miller, Canon Blakesley, and others, object to the proposed alterations of the committee on the ground that changes in the Prayer-book by rubrics or notes are dangerous at the present time, and opposed to the feelings and wishes of the majority of the clergy; because the changes, if made, would shift the conflict on doubtful questions from courts of law to parishes and churches, and multiply opportunities for strife and diversity; because they cannot recommend the formal authorisation of two positions of the minister at the Holy Communion (one contrary to the all but universal usage of the Church of England during more than 200 years) without more effective security against the new position being popularly regarded as conveying a doctrinal significance not in harmony with the teaching of the Liturgy and Articles of the Church; because such recognition of two positions would imply the recognition of two diverse doctrines; because the eastward position renders it impossible to “break the bread before the people”; because they object to facilities being given for the introduction of vestments long disused, which would increase the anxiety of those who attach to them a doctrinal significance; and for other reasons.

These are substantial objections to the report; but we dare say, that they would not greatly weigh with a clerical assembly, which consists chiefly of High Churchmen, and is notoriously anxious, by any practical compromise, to avert a disruption of the Establishment. But the Lower House can do nothing without the Upper; and the Episcopal Committee have also adopted a report, which recommends that the rubrics shall not be interfered with. This, of course, is decisive. The Lower House is powerless to adopt anything in the name of Convocation without the assent of the bishops. The clergy, of course, will not forego the opportunity of a long debate on the proposed arrangement, even if it is to end in nothing. But, whatever vote they may come to, they will have to wait long before the Upper House can be induced to sanction the suggested changes; still longer before Parliament could be persuaded to endorse them. Convocation must be satisfied for the present with the humbler rôle of dealing with the chronic perplexities which have arisen in respect to the canon affecting godfathers and godmothers!

#### MR. HUGH MASON AND THE MANCHESTER ROWDIES.

At the last meeting of the Executive Committee of the Liberation Society the following resolution was adopted:—

It having been reported that, at the recent assizes at Manchester, five actions had been brought against Mr. Hugh Mason, of Ashton-under-Lyne, for damages for assaults alleged to have been committed at his instigation, as chairman of a meeting of the society, held in the Free Trade Hall on January 26—that, in one case, a verdict had been given in his favour, and in a second the plaintiff had been non-suited, and that the remaining suits had not been proceeded with, it was resolved: That the committee express their great satisfaction with a result which has not only vindicated Mr. Mason, but, by upholding the right of public meeting, is calculated to check disturbances on future occasions. While regretting any annoyance occasioned to Mr. Mason by these proceedings, they thank him for the spirit, and the firmness, with which he has discharged an important public duty, and thereby rendered further service to a cause which he has so long, and so zealously, upheld.

We cannot publish this timely and well-deserved tribute to Mr. Mason's public spirit without a few explanatory words, which will more clearly indicate the nature of the proceedings to which it refers. The Church rowdies who were prominent in these disturbances are believed to have been only the instruments of certain wirepullers in Manchester who, without themselves coming before the public, aimed to put down by clamour the free expression of opinion upon ecclesiastical questions in that city. The first experiment was made at the meeting referred to, in the Free Trade Hall, and, happily, owing to the exemplary promptitude of Mr. Hugh Mason, has ended in an ignominious collapse. The result was the five actions at the assizes, before Mr. Baron Pollock, which so conspicuously failed. We very much doubt if they were countenanced by the respectable leaders of the Tory party in Manchester, and should indeed be sorry to believe that they had ought to do with these discreditable suits. Those who conducted them refused, as we understand, to choose their best case, and abide by the issue in respect to the other four. They would have five separate actions, which of course required Mr. Mason to incur great legal expenses. They also refused to allow the cases to follow each other, so that they spread over the whole assizes, about six days, during which time the defendant's witnesses were obliged to be in court. All this does not appear to have entailed any particular hardship on the side of the plaintiffs, and we should not be surprised to hear that they have paid none of the defendant's costs—and for the best of all reasons! It will thus be seen that Mr. Mason's victory, signal though it was, has been a costly one. He has been put to the greatest possible expense which perverse ingenuity could devise, with the knowledge that in the end he had to do with men of straw from whom probably not a halfpenny will be extracted. We cannot doubt that his dauntless resolution is well appreciated in Manchester, where he has put down a rowdy gang who, if unchecked, would have been able as they pleased to gag the free expression of opinion in that city. Such disinterested public spirit and courage are not too common. Indeed, many persons would be half ruined by having to face such costly litigation. We heartily echo the spirit of the resolution quoted above. Mr. Mason has unquestionably vindicated the right of free opinion in public meeting, and, we incline to think—at least we hope—he has given the deathblow to Church rowdism in Manchester.

#### ECCLESIASTICAL NOTES.

PEOPLE said that the Irish Church was going to be “destroyed”; it was, what they termed, destroyed, and yet here it is as vigorous as ever, and occupying as prominent a position as ever. We have two or three matters to report about it this week, and there being a disagreeable one, we will take that first, treat it as briefly as we can, and drop it.

Mr. Bence Jones, from whose letters to the *Guardian* and other journals, we have more than once quoted, has now published a pamphlet in reply to some accusations of inaccuracy with which he was charged, giving this time full and adequate particulars of the manner in which the Church body compounded with the clergy, and of the manner in which many of the clergy thereupon “cut.” We follow the *Pall Mall* article of Monday night. It appears that incumbents were promoted to better livings compounded for those they had vacated—that is to say,

something like eating the pudding and having two more substituted; others compounded and got re-elected to their old livings, as if they had not compounded at all—that is, eating the pudding and having it. For instance—

An incumbent of a parish worth 170*l.* a year was promoted to a living of 250*l.* a year, and was allowed to take 1,200*l.* out of his old parish by way of compensation for being appointed to a richer one. Another clergyman compounded for 1,000*l.*, remaining incumbent and drawing payment for his services. For this 1,000*l.* he had to pay interest at four per cent. during his life, but at his death the 1,000*l.* will belong to his family. If the Representative Body had refused to give him leave to compound, they would have had no more to pay for his services, and the 1,000*l.* would have belonged to the Church. Where an incumbent could ensure being re-elected to a parish, it was his interest to compound and resign. By this means a clergyman with an annuity of 300*l.* or 400*l.* a year was able to secure a capital sum of 2,000*l.* or 3,000*l.* and a new stipend of 250*l.* into the bargain.

Next we get at the real truth concerning the number of curates added to the Church before disestablishment was fixed to take place, and we are sorry to say that, although the number was not so great as has been stated, it is shamefully large. The facts and the comment thereon we leave our West-end contemporary to state—

The justification of compounding under proper restrictions lay in the fact that before disestablishment the Irish Church had more clergy than it could profitably employ. In August, 1869, there were 2,160 clergy, whereas in 1873 the representative body reported that only 1,480 were needed. Yet between August, 1869, and January, 1871, 201 new curates had been appointed, not because they were wanted—for it was well known that the numbers of the clergy would have to be reduced—but simply because 201 additional annuities could be got out of the Government. In one parish in the diocese of Cork, says Mr. Bence Jones, with a population of eighty-one souls, where there was a resident rector, neither sick nor old, and no curate had ever been dreamed of, one was forthwith appointed to draw an annuity of 100*l.* a year for his life. Another parish in the same diocese, with 208 people, got three curates. It is admitted that of these 201 curates, twenty were ordained under the canonical age, besides others who were ordained after very imperfect preparation. But in the opinion of the Irish clergy neither want of years nor want of learning was any disqualification for orders when the possession of orders enabled a man to fleece the State. It is fair, however, to admit that a clergy which did not hesitate to appropriate the money of the Church of which they were ministers could hardly be expected to show themselves more scrupulous about appropriating the money of the nation which had just disestablished them. Spoiling the Egyptians might perhaps have been considered a merely venial offence in those who were ready to spoil Israel itself, and that at the very crisis of the exodus.

This is unpleasant, although natural; now let us get to pleasanter matter. The Irish Church Representative Body is now sitting, and it has been reported to it that its assets amount to 7,062,696*l.* 19*s.* 4*d.*; that moneys invested amount to 5,835,920*l.*, yielding a yearly income of 257,462*l.*, while the voluntary contributions of last year amounted to no less a sum than 257,021*l.*; which is to say that the Irish Church is absolutely nearly as rich as it was before disendowment, while comparatively, that is to say, in respect of the claims upon it, it is richer. That is the sort of thing that has come out of the lamentable process of “destruction.”

Next we come upon another pleasant and agreeable fact. We referred a short time since to the election of the new Bishop of Ossory. The bishop has now been “consecrated,” and Dr. Salmon, Regius Professor of Divinity in Trinity College, preached a sermon on the occasion, in which he stated that “in none of the elections to the bishoprics so far had there been any unchristian bitterness,” and referred to “the success which had attended the efforts to reorganise the Established Church as a proof of Christian power and willingness to help them.” Help them? Of course He will, and far more than they would allow Him to do in the olden time.

The Representative Body, as we have stated, is now sitting. It is discussing, and will have to discuss, the weightiest matters. Amongst those which have been, or will be brought before it are fourteen bills for the Revision of the Prayer Book. Four of these were taken on the first day. The title-page was altered; the preface was altered and the lectionary, and calendar of saints' days revised—all portions of the Apocrypha being omitted. That was carried without a division. Next came the Athanasian Creed, the bill brought in being to strike out the damnatory clauses. A hot debate took place upon this subject, the Archbishop of Dublin, in rather extreme language, supporting the Opposition; but notwithstanding, the clergy voted by 88 to 44, and the laity by 134 to 14 in favour of the omission. The Archbishop of Dublin then demanded the separate vote of the bishops—the bishops having the power to veto any Act—but they too voted by 8 to 3 in favour of the aboli-



tion of the damnable clauses. Subsequently it was agreed to describe the bill by the words—"The Creed commonly called of St. Athanasius." We are not quite certain of all that has since been done, but it is certain that the Prayer-book is being revised all through in the Evangelical direction, every taint of sacerdotalism and Romanism being taken out of it. We shall have more to say on this subject when the work by this body is completed and we have full reports of the proceedings. At present it would seem that they could not be going on better than they are.

What a contrast there is to all this on this side of St. George's Channel! Over there, for instance, we do not now hear one word against the bishops. There is a thorough loyal spirit of obedience to them, and although everybody is not having his own way, nobody talks of secession. Now read this about loyalty to bishops in England. We quote from the *Church Times* of last week:—

Loyalty means steadfast opposition to Archbishop Tait and the prelates who are weak or disloyal enough to support his disastrous policy. . . . Loyalty to the Archbishop of Canterbury means rebellion against Christ in the matter of divorce, and complicity with Dean Payne Smith and Mr. Fremantle in their schismatical insults to the American Church; loyalty to Bishop Jackson means acceptance of Waterland's heresy on the Sacrament; loyalty to Bishop Baring means the expulsion of every shade of High Churchmanship from the Anglican pale; loyalty to Bishop Eliott means condonation of the Westminster Communion sacrilege; loyalty to the Bishop of Manchester means veering about with every claptrap which is popular for the moment—but what has all that to do with obedience to Christ and His Church, the true loyalty of Catholics?

Nobody, we say, talks of secession in Ireland. Here the Ritualists are always covertly threatening it, and now, on account of the tone of the recent Episcopal Allocution, the *Record* hints at the eventual possibility of an Evangelical secession. It says of the bishops:—

They cannot be complimented on their frankness, nor can confidence be placed in the judgment, which, under the instincts of timidity and an amiable but weak desire for compromise, is prepared to purchase peace by the sacrifice of full impartial justice. No doubt the motive at work is a desire to avoid a Ritualistic secession; but what if the effect to avoid Scylla only rushes into Charybdis, and runs the terrible risk of an Evangelical secession yet more wide and perilous? We only claim to be allowed to enjoy a Church of England, as we have inherited her, a Protestant and Evangelical Church for the very reason that she is a truly Catholic Church; and should disastrous consequences ensue from any alterations which invalidate this character, the responsibility must clearly lie on those who make the change, and make it against the expressed will of the majority of the clergy, and the almost unanimous protest of the laity.

But the laity are leaving the Church already; the bishops have told us so, and from time to time we have similar statements from good authorities. For instance, there is, in this week's *Church Review*, a letter from the churchwardens of St. Mary's, Soho, resigning their offices, and protesting against the manner in which public worship is now being conducted in the parish church. Here, it would seem, a plain has been substituted for a Ritualistic service, and it is stated by these gentlemen that the result was, last Easter Sunday, instead of a crowded congregation, exactly fourteen persons at the beginning of the service, excluding officials and children; and that "the members of the old congregation of St. Mary's, which was in the main composed of poor people from the slums comprising the district parish, have ceased to attend the church, and go elsewhere." This is alienation of one particular section from a particular church, but we read in the *Rock* that the manner in which the Bishop of Oxford is exercising his patronage, is everywhere driving the laity away. We are told that—

Out of the forty clergymen the bishop has presented to livings in his gift since he had been in the diocese, twenty-nine—according to the *Clergy Directory*—signed the remonstrance on the Purchas Judgment, and the other eleven are all extreme men. The result has been that in many country parishes to which the clergy have gone, the farmers have been driven from their parish church, and the poor into the Dissenting chapels; and now it is not uncommon when the bishop has a living to give away for the parishioners to send a petition to him to request he will not send them a Ritualist.

If both parties are leaving in this way, what will there be left?

We observe that the town council of Wycombe have been engaged in discussing the propriety of their attending a place of worship in their official capacity. The subject was brought before the council by the mayor, who said he had hitherto maintained that they should all go to the parish church, on the ground that other places of worship did not give the requisite accommodation; but, that being changed, and he now being connected with Christ Church—a Congregational place of worship—he proposed that the council should accompany him there during the

period of his mayoralty. Some discussion followed, and the State Church question was incidentally raised, but the Church members appear generally to have expressed their approval of the suggestion. We have nothing to say upon it now, excepting that we are evidently living in new times.

So we are in respect to another matter. The *Echo* of last night reports that a man named Grason Wattain, of Mere, in Lincolnshire, was charged before the magistrates for refusing to go to church on Good Friday, when told to do so by his employer. The case is thus stated:—

On Good Friday the defendant refused to go to church in the afternoon, and absconded until three o'clock the following morning. Robert Kettleborough, the foreman, deposed to hiring defendant and to his making the stipulation that he was to attend church once every Sunday. As he was the head man it was setting a bad example to those under him. When he told him that he was to go to church on Good Friday, he turned round to one of the men, and said, "Tom, what do you say, are we to go?" Tom replied that he should, and the defendant said he never had been to church on Good Friday and never should. Defendant, in defence, said that if it had been a chapel he would have gone. Mr. Mackinder said he merely brought the case forward in order to let the defendant and the other men see that they were compelled to obey the orders of their foreman. He gave his men a holiday on Good Friday, and he expected them to attend church the same as on Sunday.

This man was fined 2s. 6d. and 9s. 6d. costs, not under the old law of Elizabeth, but under the law of contract. But it comes in the result to the same thing, and the new times will soon see the end of such employers as Mr. Mackinder.

It will be seen that our advertising columns contain a statement from the Committee of Deputies in reference to the Burials Law Amendment Bill, the second reading of which is fixed for next Wednesday. It gives a brief history of the previous measures upon this subject, and the precise object of the present bill, which, the reader is assured, does not include certain provisions limiting the operation of this measure contained in the former bills. This, in fact, is a *thorough* measure, and all the better, and all the more likely pretty soon, on that account, to be carried.

#### THE DISESTABLISHMENT MOVEMENT.

##### MR. HEARD'S LECTURES.

MEETING AT LEWES.—REFUSAL OF A HALL.—On Friday night Mr. Heard lectured at Lewes. The lecture was announced to be delivered at the County Hall, but at the last moment the use of that hall was refused, and the audience had to go to the Lecture Hall. Mr. Caleb R. Kemp presided, and was supported on the platform by the Rev. W. S. Edwards, the Rev. Mr. Scott, Mr. H. Moore, and Mr. Martin. There was a large attendance, and throughout the proceedings the greatest interest was manifested, the speakers being frequently applauded. The Chairman, after an effective statement of the arguments for disestablishment, stated the circumstances connected with the refusal of the hall, which we quote as a specimen of the abuse of local influence:—

The lecture was advertised in the first instance to be delivered at the County Hall. The County Hall, he understood, was technically granted for lectures and for meetings by a County Hall Committee of Magistrates. But the usual way of hiring it was to apply to the hall-keeper, Mr. Holman, and he had hired that hall many times, and had never had an order from any County Hall Committee. Gentlemen who were on the platform applied to Mr. Holman for the use of the hall for Mr. Heard's lecture, and it was granted. He (Mr. Kemp) had heard to his surprise that on Tuesday the magistrates or committee had forbidden Mr. Heard's lecture to be delivered there. He found that his friends had secured the place they were now in, and arrangements had been made for the lecture to be delivered there. He instantly put himself in communication with the magistrates, and had received letters from two of their number. One of them told him that if the application had been made to him, as a member of the County Hall Committee, he should have declined to accede to it, and the other wrote that he believed he should have declined. He wanted to know why. (Applause.) People told him the County Hall was not let for political meetings. Well, this was hardly a political meeting, but a lecture on a political subject, it was true. If that were the objection, he asked how the United Kingdom Alliance got their meeting at the County Hall? (Applause.) He had nothing to do with the getting up of that meeting, neither was he connected with that association, but it was a political association. They held a meeting at the hall, and had not simply a lecture delivered there. They had resolutions; and amendments were proposed. He (Mr. Kemp) thought the magistrates were quite wise in not interfering. He saw no reason why the question should not be discussed. Then, what about the meeting for the Women's Suffrage movement? (Applause.) Was that a political movement? If it was not he did not understand what a political movement was. Was there an application on those occasions to the County Hall Committee? He did not know, but never heard of it. Then there was a lecture in 1868 in the County Hall against the disestablishment of the Irish Church; was not that a political lecture? (Cheers.) They had not had a meeting in Lewes of the Church Defence Association. Whether they would get the use of the County Hall or not he could not say. But it was well that these things should be done fairly.

Mr. Heard's lecture was received with great ap-

plause, and at the close the Rev. Mr. Scott, Baptist minister, moved votes of thanks, which were cordially given.

ST. ALBAN'S.—On Wednesday evening a lecture was delivered in the Corn Exchange, under the auspices of the Liberation Society, by the Rev. J. B. Heard. Mr. J. E. Littleboy, of Hunton Bridge, Watford, took the chair, and by the close of the meeting the audience filled the room. Mr. Littleboy gave an exceedingly able introductory address, in which he reviewed the course of the movement, and the present position of the Church, stating, also, that they were at work in the neighbourhood in aid of the special fund. Mr. Heard was received very demonstratively, his lecture exciting great interest. At the close the Rev. Mr. Giles moved a vote of thanks, which was seconded by Mr. Betts, upon which the Rev. W. McPhail stated that he wished to put a few questions, and did so attacking Mr. Heard and the statements made by that gentleman, to which a reply was made. The meeting was afterwards addressed by the Rev. T. Watts and Mr. Alderman Wills.

TUNBRIDGE WELLS.—On the 8th inst. Mr. Heard attended a very successful meeting at the Town Hall, Tunbridge Wells, the Rev. J. R. Thomson, M.A., in the chair. Mr. Heard's lecture was received with evident interest, but the lecturer was questioned towards the close, first by a clergyman, to whom a good reply was given, and secondly by a young person, the reply in this case exciting a good deal of enthusiasm. When the lecture was ended, this gentleman, giving the name of Reed, announced himself as having been sent down by the Church Defence Institution, and proceeded to address the audience in a speech which appears to have excited a good deal of amusement. The Rev. J. R. Thomson and the Rev. T. Beazley, late of Blackheath, afterwards spoke with great effect; and, says a correspondent, the meeting was one of the best held in the district.

SHEFFIELD.—The Rev. J. B. Heard, M.A., delivered his lecture, "A Clergyman's Reasons for Disestablishment," in the Outlers Hall, Sheffield, on Monday evening. The Rev. P. White, in the unavoidable absence of the Rev. Mr. Lorton, occupied the chair. The lecture was well received. Towards the close Mr. Heard said: Establishments had gone down throughout the world, and he asked why in the name of common sense the English Establishment should remain? He saw signs of its decline, and he asked the Protestant members of the Church, instead of clinging round these secularities, to say, "Let us be free, and see if we can arrange some scheme for apportioning its revenues." If the Evangelical party, even at the eleventh hour, had the courage to come out in that way, they would be applauded to the very echo by the opinion of the country. When complete disestablishment and disendowment came, there would be a great future in store for the country, for as soon as they had removed those invidious class distinctions, they would have removed one of the scandals connected with Christianity. (Cheers.) A cordial vote of thanks to the lecturer brought the proceedings to a close.

##### MEETINGS IN ESSEX.

CHELMSFORD.—On April 6, Mr. Fisher and the Rev. J. Shaw, of Battersea, attended a conference and public meeting at Chelmsford. The conference was presided over by Mr. Joseph Gripper, and there was a good attendance. The tone of speaking was thoroughly hearty, and local committees were formed. The conference passed a resolution in favour of the Burials Bill. The members took tea together, and in the evening there was a good public meeting, with Mr. John Copeland in the chair. The meeting was addressed by Mr. Shaw and Mr. Fisher.

BRAINTREE.—On April 7th Mr. Fisher lectured on "The Union of Church and State injurious to both." Although the night was rainy, the attendance was good. Mr. H. Horsnail took the chair, and the meeting was addressed by the Rev. R. McAll and the Rev. A. Goodrich.

Local agents will, we believe, soon be appointed throughout the Eastern counties.

##### MR. GORDON'S LECTURES.

CHESTER-LE-STREET, NEAR DURHAM.—Mr. Gordon resumed his lecturing engagements here on Monday evening last, when a capital meeting was held in the Co-operative Hall, Chester-le-Street, near Durham, Mr. Pickering in the chair. The lecturer and lecture were heartily received, and some little opposition at the close by a youthful member of the church choir only contributed to the hilarity of the meeting—the resolution he submitted being summarily dismissed. Cordial votes of thanks.

WRECKINGTON, NEAR GATESHEAD.—The next evening, Mr. Gordon delivered a first lecture in the Mechanics' Institute, Wreckington, near Gateshead, Mr. Councillor Lucas ably presiding. The room was filled with a sympathetic audience of working men, and another lecture was earnestly asked for.

MANCHESTER, NAYLOR-STREET LIBERAL CLUB.—Mr. Gordon introduced and concluded the second open discussion, at this club, on Thursday evening last, Mr. Mosley in the chair. There was a good attendance, and no little interest, but the paucity of speakers on the Establishment side rendered the proceedings less spirited than they would otherwise, doubtless, have been. The winter's work in this district of Manchester has pretty well exhausted the paces of the other side, and must tell.



**CLECKHEATON, NEAR BRADFORD.**—On Friday evening, after several postponed arrangements, Mr. Gordon lectured in the Co-operative Hall, Cleckheaton, Mr. E. Wadsworth in the chair, and a lively time it was. The hall was crowded to excess, a considerable contingent of clerics being present; and at the close of the lecture, which was heartily received, one of these led off in a smart controversy, which was continued till nearly midnight, amidst the warmest, but most good-tempered, manifestations of interest. A reply was to be given on Monday night, and to this Mr. Gordon again replies on Saturday evening—the only night he has available. The meeting was kept well in hand by the chairman, although occasionally the excitement was very considerable, and hearty votes of thanks concluded the protracted proceedings.

**HORBURY, NEAR WAKEFIELD.**—On Saturday night Mr. Gordon lectured in the very convenient Primitive Methodist schoolroom in this notoriously Ritualistic parish, Mr. George Green presiding. There was a full house, and, considering it was a first visit, no small amount of enthusiasm. Some questions were asked, and the friends feel themselves much encouraged by the success of the meeting throughout.

**TIFFIELD.**—A VILLAGE MEETING.—Tiffield is a small village near Towcester, containing about 200 inhabitants, but which was the scene of some excitement on Monday evening last. Mr. Stops, a *rura avis* in the district, being a farmer who holds Liberationist principles, has ably represented his parish on the board of guardians for five or six years, but an attempt has been made to oust him in favour of a clerical nominee. Mr. Stops took the bold course of calling a public meeting on the village green, which was attended by from four to five hundred persons from the surrounding neighbourhood. J. Constantine, Esq., presided, and ably conducted the proceedings. Mr. Stops lucidly stated the facts of the case. Messrs. Jolly and Cluny (ratepayers) moved and seconded a resolution of confidence in Mr. Stops, which was supported by Mr. Adams, of the Liberation Society, and carried with unanimity and enthusiasm. The Rev. Mr. Mills and Mr. Westley, of Blisworth, also ably addressed the meeting, which closed with ringing cheers for freedom.

**WOODCHESTER.**—On Thursday last a lecture was delivered at the Baptist Chapel, Woodchester, Gloucestershire, by the Rev. G. D. Evans, of Bristol, on "The English Reformation in its bearing on the question of Disestablishment." The chairman, the Rev. E. Jacob, having spoken, Mr. Evans showed, in a very instructive, comprehensive lecture, that the Reformation was not complete, and that the only thing that could complete it was the disestablishment of all State churches, and the withdrawal of all State aid. The lecture was listened to with deep interest. About half the audience were Church people. Questions were invited, but none were asked. The Rev. G. R. Tanswell, minister of the place, in proposing a vote of thanks to the lecturer, wished them to bear in mind that this agitation was not an opposition of one Christian sect to another. They wished the Church of England to be really a Christian Church, raised above the interference of Parliament, and acknowledging Christ as her only Head and Lawgiver.

**MACHYNLEITH.**—A meeting was held at the Town Hall on Thursday evening, April 1st. Mr. Edward Davies, of Dolcaradog, presided, and the Rev. J. Thomas, Liverpool, and Mr. C. R. Thomas, Llanfyllin, represented the society. On the platform were also the Revs. Josiah Jones and David Williams, Machynlleth, J. Roberts, Aberhosan, W. Perkins, Pennal, T. Griffiths, and Captain Richards, Derwenlas. Near the platform we noticed the Revs. Canon Griffiths and J. M. Jones, curate, Machynlleth, and Rev. Daniel Evans, rector of Llanwrin. The speaking was in Welsh. The attendance was very large. The Chairman gave a brief address, in which he stated that he was educated in the Church, his teacher having been Archdeacon Clough; but that he was a Nonconformist by conviction, and one of the founders of the Liberation Society. The meeting was then addressed by Mr. C. R. Jones, the Rev. John Thomas, and the Rev. Josiah Jones, their speeches being received with great applause. At the close the Rev. Canon Griffiths, B.D., asked the Chairman's permission to address the meeting, which having been readily granted, the rev. gentleman said that they all knew that there were two sides to every question. They had only heard one side of the disestablishment question that evening. (Hear, hear.) Perhaps they had been convinced by the addresses they had just listened to, but it appeared to him that they had been convinced before attending this meeting. Another meeting would shortly be held, when they would have an opportunity of hearing the other side of the question. (Cheers.) He felt exceedingly pleased with the tone of the proceedings that evening, but he could not say much respecting the arguments of the speakers. As they all knew, he was opposed to the objects of the Liberation Society previously to attending this meeting, and he had not heard a single argument produced by any of the speakers that evening that would incline him to change his opinions upon the subject. (Laughter and cheers.)

The Right Rev. Dr. Jermyn, Bishop of Colombo, has intimated his intention of resigning, owing to ill-health. He was appointed to the see in 1871.

## THE ROMAN CATHOLIC CHURCH IN WURTEMBERG.

(From our German Correspondent.)

It is often asked, no doubt, in England why one particular kingdom in Germany enjoys uninterrupted religious quiet, while in the surrounding ones the waves of Church strife are rising higher and higher; why Wurtemberg is spared while Prussia, Darmstadt, Bavaria, and Austria, are being distracted by ecclesiastical dissension. Three solutions of this question have been proposed. The first is that the Vatican does not wish to be engaged in war with too many foes at once, and that therefore, in the south-western corner of Germany, the plan is, as much as is possible, to keep the peace. A separation is thus effected between Prussia on the north and Switzerland on the south, where the fires have reached a white heat. But this is hardly the right explanation. Against Germany the Vatican has declared war, and against everything that is German. Indeed, the infallibility dogma and the encyclicals of the last few years have been a most direct defiance of modern culture and progress, and the strength of Rome lies in this daring, which braces up the Ultramontanes to run any risks for the Church. Another solution has been sought in the loyalty of the Wurtemberg Catholic clergy and people to the Government. By the constitution of 1817 no priest can be appointed Bishop of Rottenburg (the only bishop's see in Wurtemberg) unless the Government is satisfied with his antecedent career and can place confidence in him as a loyal subject. It is therefore no wonder that the bishops have hitherto been men such as Koller, Lipp, and the present Bishop Hefele. Then the relations between Church and State are well defined, and also what posts are to be filled by Government, and what by episcopal appointment; in addition to which only those have clerical status who have passed an examination before a committee composed not merely of divinity but also of secular professors. There are also no theological seminaries which are under the sole and entire control of the bishops as in other lands, but only such as have professors appointed by the Government, from whence the pay of the professors also comes. As might be expected, the training in such establishments would be more or less calculated to inculcate submission to State order. It appears that Protestant officials are generally selected for Catholic neighbourhoods, by which the latter are brought more in contact with Protestantism. And if such officials only grant the desired State aid to churches and schools, Catholics readily acquiesce in their measures. Whilst the Swabian is very unwilling to admit any but old tried friends into his family circle, he is, outside and in the public-house, most free and unrestrained in friendly association with others. Indeed the public-house is with him the great place of meeting, where, as in business, he puts off his religious notions as he does his greatcoat, and where the Rationalists and Orthodox often get pretty well acquainted with one another over their beer. All attempts to disturb this peace existing between Church and State have hitherto failed. Rümelin, now at the head of the Tübingen University, tried, when Minister of Worship, to effect a concordat with Rome, but the skill of the King and the decision of the Parliament, in which Mohl took a prominent part, prevented the plans of the Jesuits from being carried out, although a mistress of the then King, Fräulein Von Stubenrauch, was very favourable to it. Then again, Schwarz of Ellwanger made great opposition to Bishop Von Lipp, but both Government and people stood together firmly on the side of the persecuted bishop, and the attempts of his opponents failed. That Bishop Hefele is equally opposed to Schwarz is clear, from his having lately refused to confirm his election as dean, after the Chapter had actually selected him. Such is in brief the method by which the phenomenon of Wurtemberg's internal peace was lately accounted for. But it is likely that the remaining solution is the true one. In the first place, the Roman Catholics form but one-third of the population, so that the country is really at heart Protestant. Its traditions are still more so, for the Catholic parts are principally those which did not originally belong to Wurtemberg. Then although but one-third of the population, they enjoy special privileges, so that it is their policy to remain content with the existing state of things. Duke Christof, at the time of the Reformation, appropriated several monasteries for the preparation of students for the Protestant ministry, and there resulted from this lower institutions and the University of Tübingen. To put the Catholics on a level with the Protestants there were given to them also four lower establishments and a higher at Tübingen. But what is the state of things? About fifty Catholic students are taught at the expense of the State, and only from twenty-five to thirty Protestant students, while at the same time the Catholics need only about twenty-five to thirty every year, and the Protestants thirty-five or forty. The consequence is that there are far too many candidates for the Catholic priesthood, and far too few for the Protestant ministry. For every 500 Catholics there is a priest; for every 1,000 Protestants a Lutheran clergyman. Many of the Catholic students give

up the idea of the priesthood, and betake themselves to other professions, especially law, and qualify themselves for civil appointments. Another point to be noticed is this. When students educated for the ministry at the expense of the State give up that calling for a secular one, they are expected to pay back the expense of their education; but this law, while enforced in the case of the Protestant, is not, I have been told, put into force when Roman Catholic students devote themselves to secular pursuits. The consequence is that there is an easy method of educating young men as priests, and then sending them out to work their way into civil appointments, where it must be supposed they will always, as far as they can, obey the call of the Curia. About twelve months ago six or eight gave up theology at Tübingen, in this way. This is no doubt dangerous for the land; but neither the Government nor the people move in the matter. Perhaps they think there will be peace in their day. The Protestant Church suffers, however, seriously from this want of candidates, and I have been informed that services have had to be given up in consequence. Old clergymen have had their assistants taken from them. Others, whose health must have been saved if they could have found a curate, have had to go on without one till they sank under their work. Yet the Church authorities are not to blame, as men are not to be found for the ministry. It may be after all that this favourable position of Popery in such a Protestant State as Wurtemberg is the reason why the Vatican does not oppose law, government, and civil order, as most certainly it would not gain by such a course. Still there are signs that the Government has not taken its eye off the movements of the Catholics. Some days ago a semi-official statement was made in the State paper with reference to the orders of nuns in Wurtemberg, and it was complained that the sisters of mercy at Gmünd had, without State permission, and in opposition to their own regulations, entered upon the work of teaching, and that in seven different places; and also that they had formed affiliated settlements without State permission, although this is necessary according to the laws of 1862.

## CHURCH AND STATE ON THE CONTINENT.

The petition recently addressed by the Prussian bishops to the Emperor William, respecting the law withdrawing from them the State grants, has been published in Berlin, as well as the reply of His Majesty. The petitioners state that the unconditional declaration required of them to obey the State laws is incompatible with their duty as Christians. They ask him, therefore, to refuse his sanction to the measure, and base their request on the grounds that it will be a violation of duly-acquired rights, and a source of affliction and peace-disturbing confusion. The Ministry, replying in the name of His Majesty, express their astonishment and regret that the petitioners should assert it to be incompatible with Christian faith to comply with laws which in other States have been obeyed for centuries. The petitioners are at the same time told that they must have known that the measure to which they ask His Majesty to refuse his sanction could only have reached the Diet with His Majesty's consent. The grants would never have been made if in the first instance the bishops and clergy had reserved to themselves the right to obey the laws of the State or not, as they thought fit, according to the Papal will. With regard to the confusion likely to be caused by the law, those prelates who in 1870, before the proclamation of the Vatican resolutions, saw that such confusion would arise from those resolutions, are asked whether, by remaining true to the convictions they then expressed, they might not have saved the Fatherland from the troubles which have since occurred.

Signed by Prince Bismarck, the draught of a notice has been sent to the Lower House of the Prussian Diet, couched in the following terms: "Articles 15, 16, and 18 of the Constitution are suspended, and the Rechtsordnung of the Evangelical and Catholic Churches, as well as that of the other religious corporations in the State, is to be regulated according to the Government measures affecting the conflict between Church and State, brought forward this session."

The Prussian Government has ordered that Monsignor Martin, ex-Bishop of Paderborn, shall not be set free when his term of imprisonment expires, but is still to be kept interned at Wesel, as a preventive measure, until he formally recognises the competency and authority of the Ecclesiastical Court appointed by the State.

The Prince-Bishop of Breslau, who is to be proceeded against *in contumaciam*, will, it is thought, avoid being interned by taking refuge in an Austrian part of his diocese, as his apartments are being got ready in Johannesburg. It is expected as a result of the Fulda Conference, that all Prussian Bishops still at liberty will forthwith communicate encyclicals to their dioceses.

A special telegram to the *Pall Mall Gazette* from Berlin says:—"The measure just brought forward by the Prussian Government for the proscription of all kinds of religious orders and congregations in Prussia, was originally intended to apply to all Germany. This project, however, was abandoned at the instance of the Bavarian Government, which considered the bill scarcely applicable to its own distinctively Roman Catholic population, and more-



over apprehended that its assent to the measure would result in the return of a vast majority of Ultramontane members in the impending elections. In consideration of this plea the measure was limited for the present to Prussia."

Polish papers make the statement that a *modus vivendi* has been restored between the Pope and the Emperor of Russia. According to the agreement arranged, as affirmed by these journals, the Emperor has granted the Roman Catholic bishops of Poland who live in banishment in the interior of Russia permission to return to their sees, with the single exception of Bishop Felinski, who is to remain in Russia. The Polish clergy have, according to the same authority, received permission to resume direct intercourse with the Curia at Rome under Government supervision.

**THE REFUSAL TO BURY.**—The Rev. J. Coley, whose refusal to read the burial-service over the body of a deceased parishioner has caused so much disturbance in the parish of Cowley, has asked and obtained permission from the Bishop of the diocese to resign his cure. The benefice is in the patronage of the Dean and Chapter of Christ Church, and is of very small value, with no parsonage-house.

**MR. PARKINSON'S "MODERN PLEAS."**—The *Church Review* of last week contained a long critique of this able work, characterising the writer as "eloquent in denunciation, and acute in detecting weak points in the case of his opponents." Of course the *Review* does not approve of the drift of the work, but it says that Mr. Parkinson had an "easy task" in demolishing the Peek Prize Essayists. The *British Quarterly Review* also contains a highly eulogistic notice of the work.

**A WELSH CLERGYMAN JOINING THE BAPTISTS.**—On Sunday week an interesting meeting was held at Cwmdud, near Conwyl, on the occasion of the Rev. John Roberts, until recently vicar of Llangeler, an adjoining parish, being publicly immersed by the Rev. David James, Baptist minister of Flynnon-hewry and Cwmdud. The rev. convert was called upon to address the vast assembly previous to his administration of the sacred rite. He made a candid and telling declaration of his theological position, stating that he had long been convinced that immersion was the rite practised by the former churches, and that adults were the proper candidates for it. Strong family opposition had caused him to hold back until now. He left the Church he had served so long and faithfully with the deepest regard for a large number of its members, but he could not conceal his indignation at the systematic persecution he had suffered at the hands of ultra-Churchmen in and out of his parish—some of them dignitaries of the Church—because he was in the habit of fraternising with Dissenting members, and attending their public meetings. This was the head and front of his offending in the eyes of too many lay, but especially clerical Church members. His address won a most attentive hearing, and at times created a marked sensation.

**THE ROMANIST UNIVERSITY IN LONDON.**—On Friday afternoon the new Roman Catholic College at Kensington was formally opened, when the Marquis of Ripon, Lord Granard, and many other peers, bishops, and dignitaries, as well as numerous distinguished members of the laity, were present. The rectorial address was delivered by Monsignor Capel, who dwelt on the solicitude of the Church for the education of her children and the impossibility of allowing them to be contaminated in heretical institutions. Cardinal Manning then gave the benediction of the Blessed Sacrament, and the company repaired to the hall of the college, which has been fitted up as a theatre, where an address was presented to his eminence and read aloud by Monsignor Capel. In the course of his reply the cardinal drew attention to the fact that the founding of this present college was the first united act of the Catholic hierarchy as a body, and it was one which he trusted would lead to most important results. He congratulated the Senate and friends of the college on the energy and zeal which had been displayed by Monsignor Capel, who, in respect of his labours, he said, ought to be regarded not merely as its first rector, but also as its founder. He said he regarded himself as one entrusted with a commission of warfare, for he believed the Church and the Holy See were approaching a crisis the most fiery that had been seen for the last 300 years.

**RELIGIOUS PERSECUTION IN TURKEY.**—A deputation from the Evangelical Alliance and other bodies on the subject of religious persecution in Turkey was received on Tuesday, April 6th, by the Earl of Derby at the Foreign Office. The deputation was introduced by Lord Lawrence, in the absence of the Archbishop of Canterbury. Lord Derby said that he sympathised entirely with the object in view, and expressed his regret that in the matter of a recent visit of a deputation to Constantinople any misunderstanding should have taken place. True, the Sultan did not see them, but neither did he see his own subjects on such terms, and, looking at the secluded life which he led, the refusal of an audience by such a Sovereign ought not to be regarded in the same light as a refusal by any other European Government. Lord Francis Conyngham reminded Lord Derby that Sir Moses Montefiore and the Papal Nuncio had received audience of the Sultan. It was also the custom of His Majesty to receive a petition or memorial from the poorest of his subjects, who presented it to him at the door of the Mosque where he worshipped. For obvious reasons the deputation could not adopt that course. The Rev. Charles Jackson, secretary

of the British and Foreign Bible Society, read extracts from a correspondence which was presented to Parliament in 1865, between Aali Pasha, the Turkish Minister for Foreign Affairs, and Earl Russell, in which Aali Pasha wrote—"Everyone is now free to profess his own religion and to follow his own form of worship," and, "I think it my duty to add that the sale and circulation of the Bible continues, and will always continue, to be authorised in the empire." Now, however, a reactionary policy had been commenced by the Turkish Government against Christianity. Since 1861 the Bible Society had, with a knowledge of the Turkish Government, expended 7,000*l.* upon the preparation of a translation of the Bible into the Turkish language. The translation was now complete, and application to the Turkish Government for permission to print it had been made, but to the present time no official consent had been given. The Hon. Francis Maude, on behalf of the Church Missionary Society, expressed his full concurrence with the remarks that had been made by the members of the deputation. Lord Derby having expressed himself surprised at some of the statements made, which he said were entirely new to him, Lord Lawrence thanked his lordship for the patience with which he had listened to the deputation, and left the whole matter in his hands.

### Religious and Denominational News.

#### MESSRS. MOODY AND SANKEY.

The American Evangelists commenced their services at the East-end of London on Thursday. A large building capable of seating 9,000 persons has been specially constructed, and was fairly well filled, but not crowded, in the afternoon about 6,000 persons being present. Bow-road Hall is erected on a large piece of waste ground between the Canal-road and the Burdett-road, and is constructed on the same principle as Bingley Hall, at Birmingham. There is a raised platform, while the building itself is of iron, with an interior of wood. The roof is divided into five arches, and the building is lighted from the roof, there being no side windows. On Friday there was another service in the same place, but the congregation was not an overflowing one.

The Exeter Hall noonday prayer-meetings ceased last week, and the meetings are now held at the Opera-house in the Haymarket. On Friday the requests for prayer were almost more numerous than hitherto, and a number of letters detailing particulars of conversions. Mr. Moody said that letters were pouring in daily, and proved that God was not only hearing but answering prayer, and was doing a mighty work in London. The meetings at 8 p.m. at the Agricultural Hall have gone on during the past week (except Saturday) and have been much crowded. On Friday the attendance was so great that an overflow service was held in St. Mary's Hall, and even then, though both places were so densely crowded, thousands went away unable to gain admission. A special prayer and experience meeting for men was also held in St. Mary's Hall, which was presided over by Mr. Henry Drummond, from Edinburgh. Amongst those present on Thursday were various noblemen and distinguished persons, including Lord Chief Justice Whiteside.

On Sunday there were three services at Bow-road Hall. The morning meeting, which is especially designed for Christian workers, was not very largely attended, probably on account of the early hour at which it was held, and also on account of the unfavourable weather. The hall itself was only about half filled. At the afternoon meeting, for women only, the hall was full, there being probably 11,000 or 12,000 persons present. During the service more than one female was carried out in a fainting condition, and never in any of the services has there been such a large number of persons leaving the hall during the continuation of the service. In answer to the appeal to those who would like to be remembered in prayer to stand up, several hundred did so. In the evening the same sermon was repeated to an audience of men only. On Saturday evening Messrs. Moody and Sankey were both present at a meeting in the Bow-road Hall, which was about half full. This was the first Saturday evening service the American Evangelists have held in London.

The noonday prayer-meeting, having been removed from Exeter Hall, was held on Monday at Her Majesty's Opera House, Haymarket, which has been taken by the committee for a month certain, the stage having been converted into a large platform, covered with chairs, while a roped space is set apart for the choir. All the stage trappings and machinery have been removed, with the exception of the galleries at the flies and the winding staircase, and the wall at the back of the stage presents a bare and naked aspect, while from the roof depend four large chandeliers. There was a very good attendance, all parts of the house being full with the exception of the upper gallery. The requests for prayer were very numerous. Mr. Moody, taking Praise for his subject, spoke from the 20th chapter of the Second Book of Chronicles. Another hymn was sung, and the meeting was then open for remarks and prayer, in which a great many took part. Mr. Sankey also spoke briefly and prayed. Mr. R. Paton, Mr. Quintin Hogg, and others also spoke, and the meeting terminated at the usual hour.

It is now definitely decided that a new hall is to be erected in the south of London similar to the one erected in the East-end, and probably open-air meetings will be held in Hyde Park and elsewhere. The Victoria Theatre in the Waterloo-road is also about to be taken for three months.

The United Evangelistic Committee in Glasgow, which for a year past has been carrying on the work to which the visit of Messrs. Moody and Sankey gave so great an impetus, has resolved to raise a fund of 8,000*l.* for the erection of a hall.

It is rumoured that Mr. Moody contemplates revisiting the principal cities in the North of England, and also in Scotland, before he recrosses the Atlantic.

#### THE FORTHCOMING ANNIVERSARY MEETINGS.

In another column full particulars are given of the various services and meetings which will be held in connection with the Baptist denomination. They commence as early as Thursday, the 22nd inst., when a prayer-meeting will be held at the Mission House in connection with the Foreign Missionary Society, and in the evening the Building Fund anniversary will be held. On Sunday week there will be annual services in the various Baptist Chapels throughout the metropolis. Next day, the 26th, the usual session of the Union will take place in Bloomsbury Chapel, when the Rev. A. MacLaren, of Manchester, the chairman for the year, will deliver his inaugural address. At the adjourned session on the 29th, a paper on "Our Relation to Certain Religious Aspects of the Times," will be read by the Rev. C. Bailhache. At the *soirée* at Cannon-street Hotel on the 26th, addresses will be delivered by representatives of the Baptist churches in colonial and foreign lands. The annual sermon in connection with the Missionary Society will be preached on Wednesday, the 25th, at Bloomsbury Chapel, by the Rev. Dr. Cairns, of Berwick, and on the following day there will be the anniversary meeting at Exeter Hall; Dr. Mullens, of the London Missionary Society, and the Rev. T. Morgan, of India, being among the speakers. The evening meeting on Friday, under the auspices of the Young Men's Missionary Association, will be held this year at the Memorial Hall, Farringdon-street. At the customary missionary breakfast of the Zenana Mission in India, which also takes place in the Memorial Hall, Sir Robert Luak will preside, and Dr. Wenger will be amongst the speakers.

The session of the Congregational Union will commence in the Memorial Hall, on Monday evening, May 10, with a business meeting. Next day the assembly will meet in the City Temple, when the Rev. Alexander Thomson, M.A., of Manchester, the chairman for the year, will deliver his inaugural address. There will be no public dinner this year. The adjourned session of the Union will be held on Thursday, the 14th, at the Memorial Hall, and on the evening of the next day there is to be a communion service at Westminster Chapel.

The annual meeting of the Liberation Society will be held in the Metropolitan Tabernacle on Wednesday, May 5, and in the same week will be held the anniversaries of the Bible Society, Religious Tract Society, and Sunday-school Union.

#### YORKSHIRE CONGREGATIONAL UNION.

The annual meetings of the Yorkshire Congregational and Home Missionary Society commenced on Tuesday last week, in Salem Chapel, Bradford. The Rev. Wm. Kingland, President of the Union, occupied the chair, and there was a large attendance of representatives from the congregations throughout the county. The chairman delivered an able opening address. Referring to the work of the two American evangelists now labouring in London, he said that whatever work God might have given these brethren to do, it was not one which could supersede the need for a well-trained regular ministry. Pleading for a ministry of high ability, deep and wide culture, true refinement, varied and accurate learning, he said that the ministry of a half a century ago was intellectually further in advance of the average mind of those days than the ministry of to-day was of the average intelligence of these. A ministry of higher mental training could alone meet the necessity of all classes, and the uneducated as much as the educated required a highly cultured ministry. Objections to Christianity from the learned and scientific reached all classes, and rural populations must have a ministry of higher qualifications than they had hitherto given them, for only such a ministry could prevent the divorce of intelligence and lift up the poor and ignorant to share the blessings of knowledge. Several things prevented Congregationalists having a ministry of that high character. Their colleges were not perfect; young ministers were too soon plunged into full ministerial work, and too great a variety of work was thrown upon their ministers. He wished to see the young pastor begin his work in association with some older minister, so that time could be found for study, and the educated laymen ought to undertake a portion of the week-day work of the ministers, instead of migrating to pleasant suburban retreats. He thought that two sermons on the Sunday and a week-evening address, were too much to ask of ministers, and were injurious. It should be remembered that minds of the highest class, or at least of a high class, were neither the most prolific nor the most rapid. He would also lay great stress upon the advantages arising from



a frequent interchange of pulpits, which would give to the people a ministry rather than a minister, secure the presentation of the many sides of truth, and that the heart and the understanding should be approached by many avenues, and help to destroy the isolation of Congregational churches. The present practice was a most wasteful expenditure of strength. Towards the conclusion of his address Mr. Kingland said:—

I have been led to address you on this subject, partly from a painful sense of how much one's own competency has been impaired through his having been so heavily weighted in his ministerial career by extraneous duties; partly from a fear, which I share with some with whom I have conversed, that a process of deterioration in our ministry has begun; partly from seeing that in these days of push and enterprise the men of thought are likely to be lightly esteemed, and thus, the very food of activity and progress failing, advance itself is likely to be arrested; partly from perceiving that, because certain very striking results are being produced by brethren very fervent but confessedly not deep thinking, we are in danger of a most disastrous reaction against the very ministry the churches need; although to render those results permanent, the work of an instructed ministry will, as I have said, be essential; and partly from a conviction that our churches require to be led to resolve that, so far as in them lies, nothing shall hinder the choicest of their sons from dedicating themselves to the noblest work to which a man can be called. As to who will serve the church depends very much upon the sort of service the church asks. If she asks for men of all-work and miscalls them ministers, she will find but few worth her having forthcoming; but if she asks for men whom she will esteem very highly in love for their proper work's sake—that of feeding her with knowledge and understanding—work such that a man can do it and exult in it, she will get men who will do more and higher work than the common drudge can ever do. (Applause.)

Votes of thanks having been passed to the chairman and to those who delivered addresses at the devotional meeting of the preceding day, Dr. Evan Fraser, of Hull, responded. He said he was in favour of only one sermon every Sunday, preceded or followed at proper intervals, in a spirit of profound devotion, by two prayer-meetings, conducted chiefly by laymen. (Applause.) The Rev. J. Sibree was appointed president for next year. In the course of the afternoon reports on the work of chapel-building and on other subjects were presented by the Rev. A. Russell, of Bradford, the secretary. The committee had during the past year taken action in twenty-four places, expended nearly 50,000*l.*, and had received 27,256*l.* Yet this work, though gratifying, fell very short of what was needed. The number of sittings in the three Ridings provided by Congregationalists was 133,850, or about five per cent. of the 58 per cent. required. The increase in the number of sittings in the West Riding from 1864 to 1874 was only 12,117, being a little over 1,200 a-year, while the population increased to the extent of 301,000 during the same period. In presenting the financial statement Mr. W. H. Conyers, of Leeds, urged that they should seek, by means of mission rooms and such agencies, to reach neglected districts. (Applause.) The Rev. R. Bagnall moved, and Mr. W. Hudson (Hull) seconded the adoption of the report. Mr. J. W. Williams, in supporting the motion, said the report did not represent efforts made by churches and individuals without the aid of the society, nor could they rest contented with the fact that the income, amounting to about 1,500*l.*, was made up of only thirty-five subscriptions and one single collection—from Headingley-hill congregation, Leeds—during the past year. The reports were adopted.

In reference to the proposed General Board of Finance, the Rev. R. Bagnall moved the following resolution on behalf of the executive committee of the Yorkshire Union:—

That this Union heartily recognises the principle that the stronger should help the weaker, whether in churches or counties; that in furtherance of that principle the three Ridings of this county, which hitherto had separate associations, have recently been amalgamated under one central administration; that sufficient time has not yet been given for developing and consolidating the work; and therefore they are not in a position at present to entertain the larger scheme for the amalgamation of all the counties of England under one central board.

Mr. W. E. Glyde, Saltaire, seconded this resolution. Mr. G. W. Knox, Sheffield, moved as an amendment:—

That, after careful consideration, this Union is not prepared to accept in its entirety the scheme prepared by the conference; but is of opinion that the various county and other associations should unite, and elect a board of finance having a constitution as suggested, and which, while not interfering with the present method of the collecting and administration of the funds of the county organisations, shall aid the unions in originating and sustaining home missionary operations, and supplementing ministers' stipends in young and weak churches.

The Rev. Bryan Dale, Halifax, seconded this amendment, which after a good deal of discussion was carried by a small majority. The Rev. Dr. Campbell then moved as a further amendment:—

That from the peculiar circumstances in which this Union has been placed, no opportunity has been given for free and full discussion of the scheme submitted to it, and that this Union is therefore not prepared to give an answer at the present time.

Mr. J. W. Williams seconded this amendment, and it was carried upon a second division. The Rev. Dr. Campbell then proposed to follow it up by the appointment of a special committee to consider the finance scheme and report to a future meeting of the Union; but upon another vote being taken this proposal appeared to be negatived by a small majority. Eventually it was agreed that it should be remitted to the reference committee to report next day.

In the evening the annual meeting of the

Union as a Home Missionary Society was held in Horton-lane Chapel, and was presided over by Mr. Edward Crossley, Mayor of Halifax, who in the course of the proceedings promised to quadruple his subscription. The Rev. J. B. Robertson (Secretary) and Mr. Law (Treasurer) presented their reports, and addresses were delivered by Mr. Adam Wood (Sheffield), Mr. J. Baines (Leeds), the Rev. J. H. Slattery, the Rev. Dr. Mellor and others. The last-named speaker, in moving a resolution commending the evangelistic and other agencies of the Union, made an eloquent appeal for the country villages, and thought, if the subject was properly ventilated, that the example of the chairman would be followed, and that the treasurer of the Union would find that he had an abundance of funds. (Hear, hear.) He spoke of the revival movement in Halifax, as not a spasmodic revival, but a steady series of religious services which were productive of great good. They had the assistance of good men connected with the church, and he could not help thinking when he heard some of the clergymen preach, "Oh, that these men were released from the trammels of the State Church, and that they were set free!" (Applause.) He had seen many of the young men who had come to these revival meetings, and he had thereby gained experiences that he never had before. (Hear, hear.) The revival had ripened and matured the work of the Sunday-school teacher—(applause)—and they had every reason to believe that at least 1,000 persons had been converted by the meetings at Halifax. (Loud applause.)

At Wednesday's sitting, held in the college chapel, the following resolution from the committee of reference was submitted:—

That whilst not wishing to raise any opposition to the formation of a board of finance, this Union is unable to consider the scheme as submitted in consequence of its containing as a fundamental principle the consolidation of administration by a board of the funds of the several county unions.

This resolution was moved by Mr. Alderman Law, and seconded by Mr. Conyers. Mr. Glyde suggested that instead of "unable to consider," the words should be substituted "unable to approve," and with this alteration the resolution was carried. The meeting then proceeded to consider the individual grants to the various mission stations and beneficiary churches for the year 1874. Mr. Elias Thomas, Bradford, moved the following resolution:—

That, believing the present law which gives to the clergy of the Established Church the exclusive right to officiate in the parochial churchyards to be both unjust in principle and injurious in practice, this conference rejoices that a bill to amend the burial laws has been given notice of in the House of Commons, and would respectfully urge upon the representatives of Yorkshire constituencies the importance of doing what they can, by their votes and influence, to secure its passing into law.

He said that they proposed to appeal to their representatives in Yorkshire. That course had many advantages over that of sending a petition to Parliament. The question was one which did not affect the large centres of population, but only the small rural districts, and in their interest they should all join in endeavouring to repeal that obnoxious law. The Rev. D. Loxton (Sheffield) seconded the resolution. He said there were two reasons why they should pass that resolution. The first was that by doing so they would assert the right of the nation to its own ecclesiastical property. Those Episcopal people who served the nation religiously were getting the idea into their heads that the national ecclesiastical property belonged to them, and they always met them with that notion when they were appealed to on the subject. He thought it was important they should never let go the idea that this ecclesiastical property was national property, and they had right to interfere with its disposal. Another plea for disestablishment was, it would remove the greatest scandal upon the Christianity of England which now existed. The fact was that religious hatred appeared to be carried beyond death, and he never went to one of their cemeteries without a sense of shame and horror. The resolution was adopted.

The Rev. A. H. Byles (Headingley) moved the following resolution:—

That this Assembly has heard with great joy of the signal spiritual blessing which has been recently poured upon many of the churches in connection with united prayer and special evangelistic services, and would commend to all the churches of the Union the importance of cultivating a still closer fellowship with the Christian churches in united prayer and effort for the evangelisation of the country. It would also urge upon the ministers and delegates of each district the propriety of adopting measures for holding special services in outlying and beneficiary churches of the Union.

He said the resolution did not pronounce any opinion upon the theology of Mr. Moody, or what would be the ultimate results of the services adopted by Messrs. Moody and Sankey. They would all agree with the chairman that the time was too short to pronounce such opinion yet. (Cries of "No, no.") Well, he would say he agreed personally with the chairman that the time was too short to pronounce an opinion as to what would be the ultimate results of the services they were conducting. He felt it was desirable that such services as had been held in many towns should be extended everywhere. The Rev. T. Nicholson (Cleckheaton) described the work which had been carried on in Cleckheaton, and which had added 400 new members to his church.

The Rev. Dr. Mellor (Halifax) would suggest that the stated ministers should not allow these special services to be conducted by those who came from a distance, but let them take their own share to prove their heart was in the matter. It was time that some of their old machinery was used up and sold like old iron. They all objected to a

regulated liturgy, which came Sunday by Sunday twice a day; but some of their friends were in danger of creating a liturgy of their own not so good as that they repudiated, when their prayers followed the same order and the same tone, so that anyone with a decent memory knew what was coming. The Rev. Robert Vaughan (Shipley) spoke, amid much interruption, in terms of disapprobation of some of Moody and Sankey's hymns as contrary to the true spirit of Christianity. He particularly instanced the one where the line occurred stating that the time would come when the piteous cry of mercy would be spurned by God. The Rev. H. Tarrant (Leeds) defended Mr. Moody, who he said was influenced by God's Holy Spirit. God's work had been manifested in Leeds by 2,000 being added to the Church of England. (Oh, oh!) He hoped none of them would envy any amount of spiritual prosperity enjoyed by the Church of England. He knew Mr. Moody in Chicago, and could testify to the spiritual nature of his work. The Rev. Eustace Conder (Leeds) said he admired Mr. Vaughan's courage, and he hoped the time would never come when a man was afraid to stand up amongst his brethren and say what might displease them. No doubt many things were in the small hymn-book which would not bear criticism. The words "piteous prayer for pardon" need only be altered to "piteous prayer for entrance." They must not look too closely at the weapons used. The English army fought with stones at Inkerman and scandalised the martinet, and this was a soldiers' battle, and they must really not be so critical. Other speakers followed, and the resolution was passed; also another enjoining the formation of a committee to consider and adopt such methods as they might deem advisable to carry into effect the foregoing resolution. Votes of thanks to the president and others engaged in the meeting brought the formal proceedings to a close.

A meeting was held in the evening in Horton-lane Chapel. There was a large attendance. The chair was occupied by the Mayor of Bradford (Ald. H. Mitchell), and around him were several ministers and prominent members of the Union. The Rev. James Brown, Barnsley, gave an address on "Religious Education." He traced the course of religious education for many years past, showed the advantages that would be likely to result from the establishment of board schools throughout the country, and earnestly enforced the necessity of Nonconformists taking great interest in the religious education of the young. The Rev. David Loxton, of Sheffield, spoke on "The Permanent Basis of Religious Faith." He was firmly of opinion that the basis of religion was man's sense of his religious need, and that it did not rest upon historical evidences. The reverend gentleman was loudly applauded at the close of his brief address. The Rev. S. G. Green, D.D., Principal of Rawdon Baptist College, spoke on "Christian Union." He said, there were two great divisions of the churches in the present day, the one sacerdotal and the other non-sacerdotal, but one Church had not taken its side, and that was the Church of England. (Hear, hear.) This, he believed, was the prelude of decline, with the certainty of dissolution. (Hear, hear.) A Church that takes up its position firmly, as the Church of Rome does, may stand for a millenium, but a Church that does not take up a stand must fall to decay. (Applause.) He then eloquently described the means that should be taken to ensure Christian union in order to meet the conflict that was threatened. Votes of thanks brought the proceedings to a close.

#### LANCASHIRE CONGREGATIONAL UNION.

The annual conference of the Lancashire Congregational Union was held on Wednesday in the James-street Church, Blackburn; Mr. W. Armitage (Altrincham) presiding. The Chairman said the business before the meeting was the discussion of the financial scheme adopted by the Congregational Union at Huddersfield. He thought they should endeavour, as much as possible, to look at it as a scheme intended to strengthen their organisation all over the country. There were many counties, especially the agricultural counties, where their minister and people were very much ground down, where a man dare not say that he was an Independent, or Dissenter, of any sort, and if they could do anything which would give these men a little better footing in the world it was worth doing. The Rev. E. Armitage (secretary) read the scheme as amended by the executive of the Lancashire Union. The scheme in the main was approved, but one or two alterations were suggested. The executive were of opinion that "a board or boards" should be formed. The resolution, with this and another and unimportant alteration, was adopted. He then moved:—

That this conference is further of opinion that the funds at present administered by the several county associations should be under the control of one board.

The Rev. Mr. Wayman having seconded the resolution, the Rev. T. Willis moved, and Mr. Lever seconded, the following amendment:—

That this Union is of opinion that, while something requires to be done in order that stronger churches in counties may help the weaker, it does not approve of a financial scheme embodying the principles of a central board, which shall have control over the funds received and administered by the county associations.

The amendment was carried. The Rev. T. Green moved, and Mr. Jesse Bryant seconded:—

That a central representative board should be formed to supplement the work now so efficiently done by the county unions.

Some discussion took place upon the resolution,



but the time having arrived for the adjournment, the discussion on the previous resolution having occupied a considerable time, it was withdrawn.

The annual public meeting was held on Wednesday evening, in the Chapel-street Congregational Church; Mr. Eccles, jun. (Lower Darwen), presiding. The Rev. R. M. Davies (Oldham) read the sixty-eighth annual report of the Union, which spoke favourably of the work of the churches. At the forty-five stations of the Union there was accommodation at public worship for 14,837 adults (to which must be added adequate provisions for Sunday-school scholars). Every Lord's Day the Gospel was preached to an aggregate of 12,487 persons. 751 teachers were engaged communicating religious instruction to an aggregate of 7,706 scholars. In the churches there was a total of 2,346 members. During the year 454 had been added, and 132 had been removed. At the last annual meeting held in Liverpool it was decided to raise the stipends of evangelists to 100*l.* a-year and of ministers to a minimum of 150*l.* To effect this Mr. Henry Lee offered to give, if needful, 500*l.* for the then next year, but it was felt that the increased income should as far as possible be raised by the churches, to which a special appeal was addressed, and it resulted in an income of nearly 400*l.* in excess of that stated in the former report. Mr. Davies also read an abstract of the report of the Chapel and School Building Society, which stated that the present effort, instituted in 1868, was to promote the erection of thirty chapels and schools. As soon as the buildings in course of erection were completed, thirty-four chapels, or school chapels, and eight schoolrooms will have been built, thus exceeding the purpose formed when the movement was originated. The report urged that during the next seven years more should be done than had been accomplished during the past seven; and appealed to Congregationalists not to be inferior in the performance of their duty. On the motion of the Chairman, seconded by the Rev. A. Galbraith (Whitehaven), the reports were adopted.

The Rev. T. Green (Ashton-under-Lyne), then read a paper on "Some of the Dangers of Congregationalism." After referring to some minor dangers, he said there were two that were of more importance. One was the tendency to make light of their distinctive principles of Church government. The Liberation controversy might tempt to this, as every good thing might be perverted. He sometimes thought they were in danger of forgetting their Nonconformity, because they were so constantly reminded of their Dissent. They were not merely Free Churchmen; they were Congregationalists. Objections to a State Church were so well kept before them that they were apt to forget their objections to the priesthood and the Prayer-book. They were brought, on the Liberation platform, into contact with men of opposite views to their own, and there was danger of forgetting, in the interchange of amenities, that the differences between them might be more vital than the difference from the community that was for the time their common antagonist. Free-Churchism was plentifully taught amongst them, and he asked that their young people should be taught the clear meaning of Congregationalism, otherwise they would be swallowed up by the Free Church of England. When episcopacy was furnished with the additional attractions of a Free Church, it would become necessary that their principles should be seen and understood to be based on Scripture, and to be the best adapted for Christian edification, or they would sink, and the progress of religion would be arrested. A still greater danger was an indifference to doctrine. The danger of indifference to doctrine was becoming real; and whilst he did not advocate creeds, which were always harmful, and the days of which, he trusted, were gone, he cautiously advocated the use of catechisms. An address upon "Revivals" was delivered by the Rev. T. Willis (Manchester). Several other gentlemen also addressed the meeting.

The conference was resumed on Thursday in James-street Congregational Chapel. Mr. W. Armitage, of Manchester, presided, and there was a large attendance of representatives from all parts of the county. The proceedings of the meeting were of a purely business character, consisting of the admission of new members of the union, and of the passing of grants in aid of the erection of new chapels, school chapels, &c. At the close of the conference dinner was provided in the Assembly Room of the Town Hall, and there was a large attendance.

Rev. D. N. Jordan, B.A., of Pendleton, near Manchester, has accepted the pastorate of the Congregational Church, Cheadle-Hulme, near Stockport.

Rev. Edward Pyle, late of the Wesleyan College, Richmond, has accepted a unanimous invitation to become pastor of the Highbury Congregational church, Portsmouth.

Dr. Monsell, rector of St. Nicholas, Guildford, and one of Her Majesty's chaplains, expired on Friday from the effects of his recent accident. He was the author of several well-known works and popular hymns.

The second of the series of sermons on the use and abuse of the world was delivered on Saturday in St. James's Church, Piccadilly. The preacher was the Rev. Morgan Cowie, D.D., Dean of Manchester, and he made "Social Distinctions" the basis of his discourse.

THE REV. J. P. CHOWN has, with the reluctant consent of his church and congregation at Eiden

Chapel, Bradford, accepted the invitation to succeed to the pastorate of Bloomsbury Chapel, London, of which Dr. Brock was so long the minister, and still, we believe, remains a member. Mr. Chown severs his connection with Bradford after the 1st of June.

The Rev. G. Snashall, B.A., of Nicholas-street Chapel, Ipswich, where he has laboured for five years, has accepted an invitation to the pastoral of the Congregational Church, Chesterfield. During his stay in Ipswich the old chapel debt has been removed, the building entirely renovated, and some 400 members received into the church, which now consists of 600 members.

The Rev. Theodore Hooke has accepted the invitation to the pastorate of the Congregational Church, George-street, Ryde, Isle of Wight, and intends to commence his ministry in the second week in May. The church and congregation at Baddow-road, Chelmsford, where he has laboured for upwards of twelve years, sent a most pressing and affectionate invitation to him to continue still as their pastor. Mr. Hooke succeeded the Rev. G. Martin, now of Lewisham.

SHEFFIELD. — On Sunday week eighty-seven persons (fifty-one men) were received into church fellowship in connection with Garden-street Chapel in this town, the result, it is believed, of the labours of Messrs. Moody and Sankey whilst in Sheffield, or through those of Rev. Robert Stainton, pastor of the church, during the Sunday-afternoon services at the Albert Hall. In ten years the members of Mr. Stainton's church have risen from thirty to over 800. The Sunday-school has also been remarkably blessed during the last twelve months.

CONGREGATIONAL BOARD OF MINISTERS. — The annual meeting of the Board of Congregational Ministers was held at the Memorial Hall, Farringdon-street, on Tuesday evening, April 13, Rev. J. B. Brown, B.A., in the chair. The report of the proceedings of the year was read and the committee chosen. The following officers were elected: — Rev. Dr. Stoughton, chairman; Rev. G. Wilkins, deputy-chairman; Rev. Robert Ashton, for the twenty-ninth time, and the Rev. I. Vale Mummery, for the nineteenth time, secretaries of the Board.

OLDHAM. — On Easter Monday the Rev. Thomas Colclough was inducted to the pastorate of the Townfield Congregational Church, Oldham. The service was introduced by the Rev. W. Duthie, of Werneth. The Rev. J. Hodgson, of Union-street, gave a very lucid and comprehensive statement of Congregational principles. The Rev. A. Phillips, of Springhead, asked the usual questions, to which Mr. Colclough gave replies of the most satisfactory character. The charge to the minister, delivered by the Rev. R. M. Davies, was of a most eloquent and practical character. The sermon to the people was preached by the Rev. E. Armitage, M.A., of Waterhead.

BOLTON. — The Rev. C. A. Berry was publicly recognised on the 31st ult. as pastor of St. George's-road Church, Bolton. The Rev. W. Hewgill presided. The Rev. A. J. Bray delivered an exposition of Congregational principles; the Rev. R. Best gave a history of Congregationalism in Bolton; the Rev. J. Baldwin Brown the charge to the pastor; and the Rev. Professor Shearer the charge to the congregation. Previous to the recognition service, the foundation-stone of the schools and lecture-hall in connection with St. George's-road Church was laid by James Lever, Esq., of Harwood Lodge. R. Almond, Esq., and the Revs. P. R. Berry and J. Hunter also took part in the services.

THE LONDON CONGREGATIONAL UNION. — ERRATA. — In the report of the meeting of the London Congregational Union on April 5, Dr. Kennedy was represented as saying that in the first year of their existence as a body, Congregational ministers had combined to raise a fund to aid poorer brethren. It should have been: the first year of their freedom, 1689. Dr. Kennedy was likewise represented as saying that they were raising 4,000*l.* in the East of London "in order to add 50*l.* a year to the income of four churches." His statement was that they were endeavouring to raise 4,500*l.* to clear off the debt of four chapels; and, referring to one object of the Congregational Union, namely, the aiding of the poorer churches, he said that if they succeeded, the effect would be equivalent to an addition of 50*l.* a year to the income of four pastors.

HIGH WYCOMBE. — On Sunday, February 28, sermons were preached in Union Chapel in aid of the Baptist Home and Foreign Missions—in the morning by the Rev. J. Hiron, pastor, and in the evening by the Rev. J. Bigwood, secretary of the British and Irish Missionary Society. On the Monday evening a public meeting was held, Thomas Wheeler, Esq., the mayor, presiding. Prayer was offered by the Rev. G. Phillips, of Kingshill. The Rev. T. H. Morgan, deputation of the Baptist Missionary Society, delivered an address upon the missionary operations of the society in various parts of the world. The Rev. J. Bigwood represented the claims of the British and Irish Mission. Collections were made in aid of the Mission Fund, which, with the contributions for the year, amounted to upwards of £50.

TESTIMONIAL TO THE REV. T. E. STALLYBRASS. — On the occasion of the ninety-ninth anniversary of the Brickfields Congregational Church, Stratford, on the twenty-fourth anniversary of the recognition of the Rev. T. E. Stallybrass, as pastor, a testimonial was presented to him in the form of a purse, containing 91*l.* 16*s.* 6*d.* At the same time Mrs. Stallybrass was presented with some articles of plate as a token of the esteem and respect in which she is held by the friends attending this place of worship.

After a brief address from Capt. Davis, who stated that during fifteen years they had subscribed something like 2,000*l.*, which he did not think so bad for such a small congregation, the Rev. T. E. Stallybrass acknowledged the presentation, and made some historical references to their place of worship. He was followed by his father, the Rev. E. Stallybrass, who referred to the birth of all his children in Siberia, where he was bereft of a faithful wife, whose earnest desire that her five children should give their hearts to Christ had been realised. Among the other speakers were the Revs. E. T. Egg, T. W. Davids, Dr. Gordon, T. Perfeet, and Captain Davis.

THE REV. DR. LEONARD BACON celebrated the semi-centennial anniversary of his ordination over the First Congregational Church in New Haven on the 9th March. The occasion was a noteworthy one. Ministers from the city and surrounding towns were present, the church was decorated, a very large audience attended, and the Doctor himself preached the sermon. The discourse was simple and impressive, from the text, "O God, thou hast taught me from my youth." The preacher, said Dr. Bacon, who isolates himself and limits his thoughts to his own parish, shrivels his mind. No wise man will feel above learning something from others. As for himself, he had tried to keep young in spirit by constant intercourse with his younger brethren; and those who know him best know how well he has succeeded. Dr. Bacon is now seventy-three years old, and is an active professor in the Yale Seminary, having given up his pastorate about eight years ago. His anniversary was handsomely brought to a close in the evening, by the presentation to him of two thousand dollars as a gift from the ladies of his old parish. — *Christian Union*.

NEW CONGREGATIONAL CHURCH AT CATERHAM. — On Tuesday afternoon a very interesting ceremony took place at the picturesque village of Caterham, in the opening of a new Congregational Church, under the pastorate of the Rev. R. Davey, which will now take the place of the small chapel erected by Mr. G. Davis in 1865, and which was calculated only to accommodate about 180 worshippers. Congregationalism, however, having much increased in the neighbourhood, and there being no other Nonconformist place of worship within three miles, the matter was taken up by Mr. W. G. Soper, of Caterham, and a few energetic friends, who, by giving largely themselves and obtaining subscriptions from others, accumulated a sum of 5,029*l.*, including a loan of 400*l.* from the London Chapel Building Society. Mr. J. Salmon, architect, of Guildhall Chambers, Basinghall-street, was consulted, and from his designs a very handsome structure in the Gothic style has been erected, the total cost of which, including the land, fencing and laying out the grounds, furnishing, and so on, is 5,800*l.* The church is capable of seating 400 persons all on the ground floor, but the interior admits of the erection of an end gallery if required. There is a tower attached to the building, designed for a large clock, which will prove a most important acquisition to the neighbourhood. The interior presents a very beautiful appearance. The opening service was attended by a full congregation. Selections from Scripture were read by the Rev. T. Egg, and the Lord's Prayer by the Rev. T. J. Turquand, after which the dedication hymn, "With hearts aglow," was sung. The Rev. C. Dukes, M.A., then offered up a dedicatory prayer, after which came the *Te Deum Laudamus*, and a sermon by the Rev. Dr. Parker. In the evening service the Rev. W. P. Duthie, M.A., the Rev. R. Tuck, B.A., the Rev. N. L. Parkyn, and the Rev. J. S. Bright took part, the sermon being preached by the Rev. Joshua C. Harrison. Between the services luncheon was served in a temporary building behind the church, at which between two hundred and three hundred visitors were present; Mr. Kemp Welch presided. In the course of the proceedings a cordial vote of thanks was given to Mrs. Soper for the munificent gift of the organ. Dr. Parker congratulated the company upon the spread of Congregationalism in the district, and on the beautiful church they had obtained. Mr. Soper stated that he was happy to say that the subscriptions now exceeded the deficiency, and they hoped soon to be able to proceed with the lecture-hall, the cost of which was estimated at about 1,600*l.*

THE LATE REV. CHARLES NEW. — Last week we briefly recorded the decease of this devoted missionary, which took place on February 14, while he was on his way to the Zanzibar coast. His name, says the *Leeds Mercury*, "is not so familiar as that of Dr. Livingstone or Mr. Stanley, and yet those who recollect the incidents connected with the humiliating collapse of the Livingstone Exploring Expedition, which was wasting its time at Bagamoyo when Stanley reached the coast from his successful search after Livingstone, will recall the name as that of the only member of the expedition who came out of the miserable failure with the unshaken respect and confidence of those upon whose recommendation he had been selected to accompany it. Mr. New had for many years previously been working as a missionary of the Methodist Free Church in the Wanika district, north of Zanzibar, and had given evidence of great energy, enterprise, and skill as an explorer. His travels in the interior lying west of the Wanika country and his ascent of the Kilima Njaro form one of the most striking incidents in the history of modern African exploration, and the account of his wanderings which he afterwards published was full of interest and valuable information. Mr. New, like Dr. Livingstone, was horror-struck with the brutality



of the African slave-trade, and those who can recall the earnest speeches which he delivered in Leeds and elsewhere, after his return to this country, will remember his scathing denunciations of this traffic, and its effects in neutralising missionary effort. After spending a year or two in England to recruit his health, Mr. New returned to his old field of labour, fired with the zeal which seemed to be the heritage of all who have received their baptism in the work beneath the tropical sun of Eastern Africa. As a corresponding member of the Royal Geographical Society, and as a missionary of the religious body to which he belonged, communications have been received from him from time to time, but the general public has heard little of his movements, and knows nothing of his more recent labours. The announcement of his death will not the less, we are sure, be received with sincere regret by all who had followed his earlier career, or who take an interest in the great work he had undertaken. He was an intelligent explorer, a shrewd observer, and an earnest worker, and his loss will be seriously felt." The Rev. J. S. Withington, of Leeds, says of the deceased:—"Well-trained in physiology, botany, geology, geography, with some linguistic attainments, pleasant in manner and popular in address, his friends saw a grand future widening before him. When, more than two years ago, as the then President of the United Methodist Free Churches, I gave him a public welcome and warm greeting in Annual Assembly at Bristol, I hoped that he would long continue a prominent minister of the connection, and the joy of the heart of his widowed mother. But he is gone. In him another standard-bearer has fallen in the vanguard of Christianised civilisation."

**THE CHRISTIAN COMMUNITY.**—On Tuesday last the ceremony of laying the inscription stone of the New Memorial Hall and premises for the Christian Community, in London-street, Bethnal-green, took place. At four o'clock the friends and members of the community proceeded to the partly raised walls, and after a short devotional service, the Rev. W. Tyler made an interesting statement relative to the origin, antiquity, and work of this society, which once had John Wesley for an adviser, and was entirely unsectarian in its organisation, and whose speciality was to give religious instruction to the inmates of workhouses, refuges, hospitals, and other places where no suitable Gospel provision was made. Amongst other places the workhouses of St. Pancras, Islington, Sharp's Alley, Cripple-gate, Shoreditch, Bethnal Green, Spitalfields, Mile-end Old Town, Poplar, Stepney, Limehouse, St. George's-in-the-East, &c., &c., have been visited and much good done. At present there are 140 active working members engaged in 7 London workhouses, 40 lodging-houses, a female refuge, 3 mission halls, and 14 open-air stations. In the workhouses, 130 wards and halls are visited every week, about 5,000 poor people being thus brought under the influence of the Gospel. In the lodging-houses of Spitalfields about 2,000 individuals of the very lowest condition of society are instructed in the word of God, with many tokens of Divine favour. To continue the operations of the society a place of meeting was absolutely necessary. After much difficulty had been encountered the Rev. W. Tyler offered the Community a freehold site free of charge in Bethnal-green, which was thankfully accepted. The total cost of the new hall is expected to be about 3,650*l.*, towards which 2,000*l.* have been contributed. F. A. Bevan, Esq., treasurer, proceeded to lay the stone. The inscription on the stone is as follows:—"Christian Community. This stone was laid by F. A. Bevan, Esq., April 6, 1875. W. G. Habershon and Pitt, architects, Bloomsbury-square.—Rev. W. Tyler, hon. secretary." The Rev. J. Poulton delivered an address showing that the Christian Community follows out a practical method of teaching, and that in its work it had been like the acorn, and would eventually be as the oak. The Rev. James Ellis, Old-street-road Tabernacle, offered up prayer, and then followed a hymn prior to the benediction by the Rev. J. Bardsley, M.A. At six o'clock the friends partook of tea together in the Rev. W. Tyler's school, Church-street, Mile-end New Town. The public meeting afterwards was presided over by Robert Baxter, Esq., who said he was not a very old Londoner, but his memory dated from 1819, before gas was known in London. Since that time the habits of the lower classes had greatly improved. He had heard every great preacher in and out of the Establishment during the past fifty years, but he never saw anything so universal as the influence of the Gospel at the present time. The following resolution was carried:—

That this meeting, cordially approving of the principles and practices of the Christian Community, expresses its devout gratitude to Almighty God, that, through its agency, has been raised up a succession of faithful men who have assiduously laboured for the spread of the Gospel among the poorest of the population of London.

Addresses were subsequently delivered by Mr. Ellis, General Burrows, Mr. Kirkham, secretary of the Open-air Mission, and the Rev. D. M. Jenkins, and the proceedings terminated with votes of thanks to Mr. Bevan, for laying the stone, and to the Rev. W. Tyler, for use of chapel and school-room.

**LONDON BAPTIST ASSOCIATION.**—The quarterly meeting of this society was held in Providence Chapel, Shoreditch, on Tuesday, April 6th. There was a good attendance, and amongst those present were the Rev. C. H. Spurgeon, Dr. Landels, Dr. Culross, Dr. Cowdy, the Rev. W. H. Howison (president for the year), the Rev. J. A. Clifford (the secretary), &c. There was an introductory

devotional service at eleven, characterised by much fervour. Subsequently, the purely formal business having been transacted, the Rev. W. P. Cope, of Maze Pond, read a paper on "Some aspects of religious life in the present day—Christ's ministry our model in dealing with them." One feature of modern religious life was activity often degenerating into restlessness. Yet, taking example from our Lord, there was need of privacy and retirement. Another feature of modern religious life was its earnestness, especially as seen in the attention paid to the forms and ceremonies of religion. This was not peculiar to any section of the Church. Its fruit was seen in restored ecclesiastical buildings, the varying grades of ecclesiastical garments, the improved methods of conducting public worship. It might be an open question whether these things were the result of the culture of the age or the outcome of deepened religious feeling. Jesus Christ very strongly denounced the conduct of those who made ceremonialism the end and not the means of religious life. Whenever He saw the spirit of earnestness struggling amid these forms He helped it to the freedom of spiritual life. Another feature in the religious life of the present day was its want of individuality. We lived in flocks and moved in flocks. One result of living in the mass was the tendency to destroy the strongly marked individuality of character as it did of countenance. The speaker having pointed out the danger of this characteristic, then referred to the impatience of results and mistaken sense of responsibility which now obtained, and contrasted it with the calm patience of the Founder of Christianity and the slow growth of His kingdom in the world. They wanted more of Divine patience, and with it more continued persistent effort over all the field of labour. There were cheering signs of encouragement in their own as well as in other Churches. The Churches, like the different trees, naked and lifeless, in a winter-bound earth, were being stirred by a Divine impulse from within. An animated discussion followed, in which Mr. Spurgeon, Mr. Wallace, Mr. Sturge, Dr. Culross, Dr. Landels, Messrs. Medley, Jones, Cuff, and Brown took part. Messrs. Spurgeon and Wallace moved a vote of thanks to the writer of the paper. The friends dined together in the schoolroom, and at the afternoon meeting, after a devotional service, the Rev. T. V. Tymms read a very suggestive paper upon "Christians outside the Church," which was followed by an animated discussion. At six o'clock the brethren partook of tea. The public meeting began at seven o'clock, and after prayer by the pastor, the Rev. W. Cuff, the chairman, the Rev. W. Howison, President of the Association, urged on the audience to consider the incalculable importance of individual influence as an incentive for the most thorough-going consecration to the service of Christ. The Rev. W. Brock, who spoke next, pointed out the fact that work for the Master was the best way of keeping up health of soul, and that all the means and methods of that work were found in the good old Gospel. The Rev. J. T. Wigner followed. He did not believe that the former times were better than the present. We had larger buildings, a more numerous membership, and our agencies for good were vastly superior in numbers and effectiveness. Dr. Landels cautioned his hearers against pushing the theory of *Vox Dei, vox populi*, too far; mere popularity was not to be confounded with true prosperity; the inner life and the home life of professed Christians demanded special consideration.

**A TELEGRAPH MALADY.**—Telegraph clerks will hear with alarm of telegraphic paralysis, a new malady reported by a French physician to the Académie des Sciences. An *employé*, who had been engaged in a telegraph office for nine years, found that he could not form clearly the letters U, represented by two dots and a stroke, I, by two dots, and S by three dots. On trying to trace the letters his hand became stiff and cramped. He then endeavoured to use his thumb alone, and this succeeded for two years, when his thumb was similarly attacked, and he subsequently tried the first and second fingers, but in two months these were also paralysed. Finally, he had recourse to the wrist, which also became disabled. If he forced himself to use his hand, both hand and arm shook violently, and cerebral excitement ensued. It appears that this disorder is very common among telegraph clerks.—*Graphic*.

**APPRENTICESHIP SOCIETY.**—The half-yearly election meeting of the society for assisting to apprentice the children of Dissenting ministers was held at the Memorial Hall, Farringdon-street, on Tuesday, March 30, 1875, the Rev. James Spong in the chair. The Rev. J. C. Gallaway opened the meeting with prayer. Announcement was made of the death of the Rev. Dr. Ferguson, which took place on the previous Saturday evening, and on the motion of P. Bunnell, Esq., seconded by the Rev. Henry Bromley, a resolution was adopted expressing the sympathy of all present with the bereaved widow and family, and unfeigned regret at the loss sustained by the sudden removal of one who in various ways and to the last had evinced considerable interest in the well-being and well-doing of the Apprenticeship Society. The Rev. I. Vale Mummery, the honorary secretary, reported that, at the unanimous request of the committee, William Gage Spicer, Esq., had consented to accept the office of treasurer, vacant by the death of Thomas Challis, Esq., Alderman. Thanks were accorded to the chairman, the hon. secretaries, and the gentlemen who had kindly assisted in the election;

## Correspondence.

### CONGREGATIONAL CHURCH FINANCE.

To the Editor of the Nonconformist.

SIR,—In your report of the discussion of the Church finance resolutions in the "London Congregational Union," the Rev. A. Hannay, speaking of the "scheme" which has been submitted to the judgment of our county associations, is represented to have said, "Lancashire and Cheshire were prepared to adopt it, and many in Warwickshire thought it not strong enough, and recommended another conference." There is some strange mistake here. Our annual meeting unanimously desired another conference. But as for the "scheme" not being "strong enough," no such utterance was made in our assembly, nor do I know a single individual in the county, even of those most disposed to favour the scheme, who does not consider that it must be greatly modified if it is ever to be tried at all.

A Lancashire friend writes me, "Yesterday our Union negatived the 'finance scheme.' The majority against it was large." So much for Lancashire.

I am, yours truly,

G. B. JOHNSON.

Edgbaston, April 9, 1875.

[Knowing that Mr. Hannay is not likely to have indulged in misrepresentations, we have made inquiries on the subject, and find that in our very condensed report there was a material omission. He said, "Lancashire and Cheshire have adopted the scheme, so far as the executive of their county associations are concerned"—the words in italics being omitted in our report. It is only right to say that when Mr. Hannay spoke, the Lancashire Association had not held its meeting. Having, to save time, sent a proof of the above letter to Mr. Hannay, he replies, speaking of Warwickshire:—"I said in effect that they desired another conference, and that to my knowledge the scheme was objected to by some in that county because it did not go far enough. I had no means of knowing what was said in the Warwickshire Assembly, but rested my statement on a statement made to me by Mr. Dale, of Birmingham."—*Ed. Noncon.*]

### THE BRIDPORT ELECTION.

To the Editor of the Nonconformist.

SIR,—My attention has been drawn to the following remark in the *Nonconformist* of March 31:—"We are incredulous of the published statement that the Dissenters are likely to support Sir Charles, 'because Mr. Ralli is connected with the Greek Church,' and are at a loss to understand why that should be regarded as a disqualification by Nonconformists. The statement must be unfounded." It was unfounded. I have not heard of a single supporter that Sir C. Whetham gained by the strenuous efforts of himself and his friends, to make us desert Mr. Ralli on account of his religion and his foreign birth.

Owing to the unexpected death of Mr. T. A. Mitchell, the selection of his successor received little deliberation. Mr. Ralli was the choice of a hastily summoned meeting of the leading Liberals here. He owed his position chiefly to the recommendation of our late popular member, Mr. K. Hodgson, M.P. for Bristol, and in part to the fact that, being an untried man, no one had any prejudice against him. Mr. Ralli wishes to devote himself to public life: and now that he represents a constituency with a large proportion of Dissenters he will no doubt study some questions which have not hitherto received his attention. He is a graduate of the University of London, and will support unsectarian education, and has engaged to vote, as his predecessor did, for measures to remove the grievances of Dissenters. I wish that he had been in favour of disestablishment; but had he been so he would have been in opposition to many of his leading supporters; whilst others suppose that till we are agreed on some plan for disendowment his opinion is not of immediate importance. If it was in Mr. Ralli's favour at the late election that he was untried, he is aware that the Nonconformists now regard him as on his trial.

Yours, &c.,

R. L. C.

Bridport, April 12, 1875.

### CONGREGATIONALISM IN BRADFORD.

To the Editor of the Nonconformist.

SIR,—The Tory papers have been chuckling over the assumed fact that the Congregational Churches in our large towns are not keeping pace with the population in providing church accommodation for the natural increase that has taken place during the last ten years; and especially do they glory that in "Mr. Miall's own town only 900 sittings have been provided." And then they turn round and say this is because the Dissenters have given themselves over to politics, and are giving up spiritual work.

The following facts will show how far the Tories are from the truth, for they are over and above the "900 sittings." At West Bowling, chiefly through the zeal and energy of the Rev. J. K. Nuttall, an iron church, with 500 sittings, was opened last year. At Little Horton, a church, to accommodate 448 adults, and a school for 600 children, at a cost of 3,000*l.*, are just



approaching completion. At Laisterdyke, a preaching station has been opened in a building to hold 250 people, and a Sunday-school formed with 180 children on the books. At Lister Hills a school has just been finished, and the church is being enlarged by 536 sittings, at a cost of 5,500*l.* At Brownroyd a committee has been formed, and hundreds of pounds subscribed towards the erection of a school-church. At Manningham, more than 3,000*l.* have been paid or promised towards a new church, with additional accommodation for 500 persons, to cost 5,000*l.*; and in addition to this, in connection with the New Airedale College, which is now building at a cost of 18,000*l.*, principally subscribed for by gentlemen in the Bradford District, an assembly room to hold 300 persons will be provided, in which it is proposed Divine service shall be held every Sunday.

Thus your readers may judge that as a branch of the Christian Church, the Congregational churches are doing something to meet the increase of the population and the spiritual destitution of this borough.

I am, Sir, yours respectfully,

J. A. CLAPHAM.

Bradford, April 10, 1875.

#### "THE AGGRIEVED PARISHIONER."

To the Editor of the Nonconformist.

SIR,—As the time approaches when the Public Worship Regulation Act is to come into operation, the Ritualistic and sacerdotal clergy begin to "see fear," to use an expressive Americanism. While not abandoning altogether the spirit of defiance towards their bishops, they have been trying very eagerly to refute that portion of the Episcopal allocation which referred to the "interruption of the sympathy and mutual confidence which ought to exist between the clergy and laity." The "interruption" is vehemently denied to exist. It is significant that the more influential and moderate of their organs in the press should have thought it worth while to flood their pages with denials of the existence of an evil which the Public Worship Regulation Act was avowedly passed to suppress. The Rev. Malcolm McColl, with a zeal worthy of a better cause, has published a huge volume on "Lawlessness, Ritualism and Sacerdotalism," with the same object in view. Now, there is good reason why these clerical gentlemen should dread the operation of this Act of Parliament. If it is carried out honestly by the bishops it must have the effect of driving some of the Ritualistic clerics to desperate measures if they are sincere in their beliefs. It must be remembered that the bishops are not all like the Bishops of London and Winchester, and an honest carrying out of this Act may, perhaps, be expected from a few of them. But what are the facts relative to the existence of the "aggrieved parishioner"? The most conclusive proofs of the necessity for some legislative steps to be taken are to be found far more in the proceedings of the late Easter vestries than at any time previously to the passing of the Public Worship Regulation Act. Never of late years has an Easter passed when there have been such manifest indications of bitterness between clergy and laity. Few English or Welsh country papers of the last two or three weeks may be scanned without accounts being found of scenes of a violent and scandalous character at the Easter vestries. The cause of disturbance is invariably the same in all parts of the Kingdom—lay protests against Popish innovations introduced into the services. But this is not all. The clergy of the sacerdotal school have gradually adopted a haughty and insolent tone towards the laity. This is, of course, a natural outcome of sacerdotalism. That the clergy should wish to "direct" the consciences of their flocks by virtue of their possessing magical powers, compared with which those of Moses were beggarly, is quite enough in itself to create a feeling of antagonism among the Protestant laity. Another significant sign of want of sympathy on the part of the clergy of the Ritualistic school with the laity is the eagerness with which their organs have joined with journals like the *World* and *Saturday Review* in sneering at, deriding, and abusing the authors of the great religious revival now going on in London. All these facts point in one direction. They show that a powerful party in the Establishment have adopted views and opinions out of all harmony with the spirit of the people and the age. The Public Worship Regulation Act was passed to remedy, if possible, in some measure this state of things. If, however, the bishops fail to "work the cure" with this Act, surely the laity of the Church of England will demand the only permanent cure—the disestablishment and disendowment of the Established Church.

Yours, &c.,

AN OBSERVER.

THE TYRANNY OF FASHION.—The *Pall Mall Gazette* remarks that the "latest novelty" in woman's attire does not sound comfortable. She has, it seems, adopted a garment (the demi-train) in which it is almost impossible to walk or to sit down, or to enter a carriage, and which can only be worn by throwing the body into the most painful contortions according to instructions specially given by the dressmakers who manufacture it.

#### SKETCHES IN THE GALLERY.

(By our Parliamentary Correspondent.)

The launching of the Alexandra at Chatham Dockyard appeared to clash with the scarcely less interesting engagement, which the great majority of members who happened to be in town had made, to be in their places on Wednesday afternoon for the debate on the Woman's Suffrage question. But the difficulty was got over in a happy manner, which suggests a new illustration for the argument, "whatever is best." The launch took place at noon, and the lunch soon after, and members who were invited to either or both were thus not only able to run down to Chatham and be back in time to hear a good deal of the debate, but they missed the tremendously long-winded and "washy" lecture in which Mr. Forsyth introduced the bill of which he had charge. Talking seems to come to Mr. Forsyth by nature, just as Niagara enjoys a constant flow of water from its falls without being troubled by considerations of where the next quart is to come from. It is no effort to the learned Q.C. to talk; the effort is on the part of his audience to bear up against the level, relentless flow of his words. If he had condensed all that was in his mind on Wednesday into a twenty minutes' speech, it would have been much better for the bill he advocated. But he talked for an hour and a half—talk of the minutest texture, and of the stalest pattern. Mr. Chaplin, who followed with a motion for the rejection of the bill, was terser, and by so much better. But it was reserved for Mr. Leatham to raise the level of the debate, which he did by a brilliant speech, that kept the now rapidly-filling House in a constant state of laughter, cheering, and counter-cheering, and must have been wormwood and gall to the ladies who earlier in the day had struggled and schemed for precedence in entering the gallery. But if Mr. Leatham's observations were calculated to ruffle the feelings of the supporters of the bill, what Mr. Smollett said was likely to have affected them even to turbulence. Mr. Leatham went about with a rapier, pricking at chinks in the armour of his fair opponents, and of their more or less masculine champions. Mr. Smollett entered the lists with a battle-axe, and laid about him right and left, literally sparing neither sex nor age. His speech reads like nothing so much as an article out of the *Critical Review*, which a little over 100 years ago the hon. member's ancestor Tobias edited, when he did not happen to be in prison for libels printed in his inspiring periodical. Mr. Smollett called spades spades all through his speech, and seemed to take a savage delight in trampling on everything quasi-feminine, even on the bloomer costume which some advanced apostles of women's rights once vainly endeavoured to make fashionable. Mr. Stansfeld was quite vigorous in his denunciation of this kind of opposition; Mr. Beresford Hope was singularly funny, as usual, when he bends his mind to the discussion of this topic; Mr. Newdegate was more than usually solemn; Mr. Jackson was a bore; and, finally, Sir Henry James wound up the debate by one of his pretty little speeches, in which common-places are neatly brushed up and polished, and the garments of other men's thoughts are turned and proffered as new. The debate was interesting, and, from some points of view, above the average of what we are getting in the House just now. But the main interest centred in the division, with its mingling of parties, and its final issue. For good or for evil, the addition to the Statute Book of Mr. Forsyth's Bill would be fraught with the gravest consequences. It would effect little short of a revolution in the political constitution of England. And yet, in a House of 339 members, it was thrown out by only 35 votes.

Dr. Kenealy had again put down on the paper for Thursday night his portentously-long question about the alleged interference of the judges with the freedom of juries in the matter of arriving at verdicts. Some remark was occasioned by his being absent on the first occasion that he proposed to ask the question, and the House was unmistakably annoyed when the rudeness was repeated on Thursday. In the ordinary affairs of life, when one gentleman makes an engagement with another for the purpose of seeking information, the engagement is usually kept by the first, or at least apologies are sent for unavoidable absence. Dr. Kenealy having fixed his own time for putting a question to the Premier, abstained from presenting himself when that time came on, and it was left for that devoted man Mr. Whalley, to take upon himself the opprobrium which the discourteous conduct of Dr. Kenealy had cast about the question. Mr. Disraeli was very happy in his answer, and if such a stuffed figure

were to be demolished by a stroke of logic tipped with sarcasm, the Orton-Kenealy agitation would have toppled over. It is a felicitous arrangement, Mr. Disraeli said, in effect, "by which a gentleman who has just presented a petition calling upon the Crown to interfere with the verdict of a jury, should come here and denounce judges who he alleges have been guilty of a similar interference with the freedom of juries."

The principal hours of the night were devoted to debate on the second reading of the Merchant Shipping Act Amendment Bill, which was minutely and monotonously criticised by the shipowners. Mr. Bentinck is not a shipowner, but he owns, I believe, a captain's certificate, and sails, or used to sail, his own yacht. That fact was, I suppose, the reason why he should interpose a speech an hour long. At least, there was no reason apparent on the face of the speech itself.

It is now some weeks since Mr. Disraeli announced that Captain Gossett would be appointed to succeed Lord Charles Russell in the office of Serjeant-at-Arms; and on Thursday Lord Charles Russell gravely communicated to the House his intention of resigning his office, and begged that his retirement might be sanctioned. As might be expected under the circumstances, the House did not seem in the least degree surprised, nor can I add that it appeared profoundly grieved. In his coldly-spoken formal words of acknowledgment of the service of twenty-seven years, Mr. Disraeli probably hit the temper of the House in view of the parting with Lord Charles. His lordship is doubtless a good man, but he is not the sort to attract, out of public life, devoted personal friends, and to leave behind a dark pall of sorrow on any circle he may be called upon to quit. The House of Commons will manage to bear up against the grief of parting with him.

On Friday night everyone who could get away from the Commons was in the House of Lords, where the Lord Chancellor was to make his promised statement on Ministerial intentions touching the Judicature Act. The Prince of Wales always makes a point of being present on great occasions with his brother peers, and he did not flinch from the ordeal on this occasion, sitting out the Lord Chancellor's speech from the first word to the last. Mingled with the anxiety to know what the Government were going to do in so important a crisis was a feeling of curiosity to see how Lord Cairns would comport himself under the trying circumstances, and how he would get over the personal awkwardness he must feel as the spokesman of a Government which had consented to abandon a bill of which he was at least the stepfather. Lord Cairns showed his sense of the delicacy of his position only by being tediously minute in the introductory portion of his speech, and keeping as long as possible away from the point upon which his audience were most anxious to hear him. When, finally, he reached it, he, without either excuse or recollection of the extraordinary proceedings by which the bill had been wrecked, simply stated the proposals of the Government, and laid his new bill on the table. The House of Commons pleasantly spent the evening in discussing the Navy Estimates, voting everything they were asked for.

The whole life of Monday's sitting was contained in the preliminary business. At the very outset the Tichborne case came up, and promises to return in force on Thursday night. Mr. Whalley has been presenting a petition from some of Arthur Orton's believers, in which the convict's release is demanded in terms which are held to be unparliamentary even in a petition. Accordingly, Mr. Disraeli will to-morrow (Thursday) move that the petition be taken into consideration, and there is little doubt that Dr. Kenealy will assist at the deliberation, which is a promising introduction for the business of the Budget night. Mr. Charles Lewis, who, owing to the intervention of Saturday and Sunday had not figured before the House for three days, came forward at the earliest moment with a case of breach of privilege—the accused, in this instance, being the *Times* and the *Daily News*, which journals have in a course of affairs, ordinary enough before this Daniel of Londonderry came to judgment, been reporting the proceedings of a select committee. Mr. Disraeli gave a highly satisfactory answer to a question put by Mr. Owen Lewis on the rumoured difficulty between Prussia and Belgium. And lastly, Sir Lawrence Palk Sir H. James had what, let us hope, were the last words relative to the latter gentleman's professional connection with the Paraguay Loan. After this the House resolved itself into committee on the Artisans' Dwellings Bill, and remained hard at work till morning.



## THE ALEXANDRA PALACE.

On the 1st of May, on that fairest of the northern heights of London—Muswell Hill—the Alexandra Palace will once more open its doors, and call upon the world to enter and admire. One does not like to talk about the Phoenix, which has been so badly used by hack writers and would-be poets that it has scarcely left a leg to stand on, or a feather with which to cover its nakedness; and yet when we think of the sad fate of the palace opened a couple of years since, and of the pluck with which it has been rebuilt, and of the possible brilliant future of the new undertaking, we must be forgiven if we make a passing allusion to that wonderful bird which has not yet been seen by mortal man, but which is ever rising from its ashes fresher and fairer than before. As our readers are aware, in 1873 the original palace was opened with every appearance of success. All at once it became an immense favourite with the public—the grounds were beautiful, the interior was attractive, and the fine display of works of art, and especially of paintings, such as those now being sold at enormous prices under the name of the Quilter collection, was very interesting indeed. In the fortnight during which the place was open, it was visited by 124,124 persons, and great was the lamentation when, on the 9th of June, it was totally destroyed by fire. The directors, however, were equal to the emergency, and on the 1st of May next the new and revised edition will be open to the inspection of the public, under the management of Sir Edward Lee, a gentleman to whom much of the success of the Dublin Exhibition undoubtedly was due.

As regards appearance, neither externally nor internally is the new palace so attractive as the old, though it must be admitted that it is much larger and more convenient, and that the more you visit the place the better you like it. As in the former building, the great hall forms a central transept, but in place of a dome it has a semicircular roof supported on four rows of columns, and thus a space is obtained 386 feet long by 184 feet wide. The decorations are very effective, and the hall is undoubtedly one of the most perfect structures of the kind ever exhibited. Its acoustic properties have been tested by eminent authorities and pronounced to be perfect. It will seat 12,000 visitors, and an orchestra of 2,000. A comparison with other buildings will, perhaps, give the reader a better idea of its size. It may be stated that the Royal Albert Hall, South Kensington, will hold 10,300 persons; Exeter Hall, 3,000; and the Britannia Theatre, Hoxton, the largest in London, 2,400 persons. In this hall are arranged a series of original statues of the kings and queens of England. East and west of it are two courts 213 feet long by 140 feet wide, one of which is devoted to the exhibition department, the other forming an open Italian garden. On each side are courts for picture galleries, sculpture, and other objects of art, climbing plants and flowers. Beyond the court are two conservatories surmounted by glass domes, fitted up with choice and rare specimens of tropical plants. A large concert-room which will hold 3,500 persons is provided at the north-west of the building, and on the north-east, in a corresponding position, is a complete theatre capable of holding 3,000 persons. The south front is entirely devoted to the refreshment department—which has been undertaken by those well-known caterers for the people, Messrs. Bertram and Roberts. People are sure to be hungry on the top of Muswell Hill, the bracing air of which is far too strong for an empty stomach. In the banqueting hall in the park 1,500 persons can dine at once, and in the palace itself, in addition to small rooms for private parties, there is a grand hall, which will completely accommodate a thousand persons, the clear space being unbroken by a single column.

Amongst the attractions of the place music will form a prominent feature. The grand organ in the Central Hall is of gigantic proportions. It has been constructed under the superintendence of Sir Michael Costa by Mr. Henry Willis, the builder of the celebrated organ in St. George's Hall, Liverpool, and of those in the Royal Albert Hall and St. Paul's Cathedral. In the picture-galleries the display of Bavarian, Belgian, and French pictures will be unrivalled. To add to the comforts of the place a reading room has also been provided. Under the title of the Londesborough Collection will be found a fine display of arms, armour, antiquities, and works of art in a spacious room at the western entrance of the palace. The collection, since the dispersion of the Meyrick armoury, is the finest private one extant. The nucleus was formed by the late Lord Howden during his residence abroad, and was purchased and enlarged by the late Lord Londesborough, who was well known as an intelligent and discerning antiquary, and spared neither expense nor pains to make the collection what it is. Lord Gough has also sent some magnificent specimens of artillery captured by his father, the late Field-Marshal Gough, in the Sikh War, and presented to him by the Honourable East India Company. A valuable Museum of Natural History, collected by Dr. Whitfield, of St. Thomas's Hospital, will also interest many visitors, who will also be pleased to find some of the most attractive features of the old palace—the representation of the architecture, gardening, manners, and costumes of foreign lands reproduced in the new. Perhaps the gem of the exhibition in this respect is the Japanese village, which has been erected by Japanese

workmen a little to the westward of the palace—the same as that which attracted such admiration at the Viennese Exhibition, consisting of a residence, a temple, and a bazaar, in the latter of which—as well as in a special department in the palace—Japanese productions of the highest and rarest as well as the most ordinary kinds will be sold, imported under the sanction of the Japanese Government, and stamped so as to guarantee their authenticity. In connection with this department of the exhibition the visitor will not be a little charmed with a modern Moorish and a modern Egyptian house—great curiosities in the eyes of at any rate stay-at-home travellers.

As to the grounds it only needs to be said that they are more beautiful than ever, and that the view from the summit of the hill is as attractive and as extensive as of old. To the park, 220 acres in extent, has been added the grove, a choice spot in which, it is said, Thrale lived, and where they still show you an avenue bearing the title of "Dr. Johnson's Walk." To the northward of the palace there are several ornamental lakes, and to these an artificial lake of five acres in extent has been recently added. In this a water village of quaint and picturesque aspect has been erected on piles, and on the lake itself boating and other aquatic sports will be carried on. Everywhere seats and refreshments are provided for the weary traveller. All tastes are gratified. For the muscular there are sports and pastimes, and he indeed must be hard to please, or must be a hopeless dyspeptic, who will not be able in the approaching summer to spend many a happy hour in the People's Palace on Muswell Hill.

## FOREIGN MISCELLANY.

The Emperor of Russia has ordered that the daughter of the Czarewitch is to receive the name of Xenia.

It is stated that Russia is prepared to make important concessions to induce England to join the St. Petersburg Conference.

The Countess of Flanders gave birth on Thursday evening to a son. His brother, who is her presumptive to the Throne, was born in 1869.

Despatches received by the French Minister of Marine show that the search for the Communists who have escaped from New Caledonia under the leadership of Dr. Rastoul has been unsuccessful.

Lord Derby has instructed the British Ambassador at Constantinople to require from the Roumanian Government full satisfaction for the recent outrage on Mr. and Mrs. Dodson near Galatz.

The Calcutta correspondent of the *Times* telegraphs that the Naga expedition has been successfully concluded. The heads and rifles of the massacred party have been recovered.

All the French newspapers which support the policy of the new majority express serious anxiety at the great activity displayed by the Bonapartists in view of the elections for the Senate.

The Emperor William will go to Wiesbaden upon the 20th inst., returning thence upon the 10th of May, in order to receive the Emperor of Russia at Berlin.

M. de Meaux, the new French Minister of Commerce, speaking at St. Etienne, urged all Conservatives to support Marshal MacMahon, as he held that the law now respects all sincere convictions, and does not close the door on the future.

GARIBALDI has formally requested the permission of the Italian Government to construct the port at Fiumicino according to the plans drawn up by Mr. Wilkinson. The conditions are that he may be allowed to collect port dues, and that the land along the shore may be conceded to him.

THE RECENT OUTRAGE AT YUNNAN.—A telegram from Shanghai says that Mr. Wade has demanded, and the Chinese has consented under pressure, that two foreign officers, accompanied by a Chinese official, shall proceed to Yunnan with an Imperial passport to investigate the circumstances of Mr. Margary's murder.

A SAD PROSPECT FOR ITALY.—All over Sicily, the former Kingdom of Naples, and part of the Romagna, there still exist vast secret associations, which, under the names of Camorra, Mafia, and others, pretend to exercise justice very much as did the Vehmgericht in mediæval Germany. These associations spread all over Italy. Judges and witnesses, jurymen and police, deputies and Ministers, stand alike in apprehension of this mysterious, invisible, yet omnipotent power. In many parts of the kingdom its authority is far more respected than that of the Government.

ITALIAN BRIGANDS.—A daring case of brigandage has just taken place in the immediate neighbourhood of Rome. Four English ladies staying in the city hired a cab to take them to the Appian Way. On their return the horse was stopped by two armed men, who, with threats of personal violence, took from them all their jewellery and their money. The cab was then allowed to proceed on its way. It was again, however, stopped by the men in order that they might take from one of the ladies her earrings, which they had forgotten. The driver throughout remained a mere passive spectator of what occurred. One of the ladies was wounded in the hand by a stiletto.

THE SPANISH GOVERNMENT AND THE PROFESSORS.—Senor Salmeron, a professor of the Madrid University and ex-President of the Council of Ministers, and Senor Ascarate, Professor of Law, have been arrested. The professors of the Universities of Barcelona and Valencia have protested against

the Government decrees modifying the system of public education. No Liberal professor having been found willing to become Rector of the Madrid University, the post has been conferred upon a former Carlist, to the great dissatisfaction of the public and the students. The Government has declared that it is determined to exile all professors who protest or resign their chairs. Senor Castelar has resolved not to remain in Spain, and will shortly leave for Rome.

M. JULES SIMON has made an important speech at Montpellier on the occasion of a Republican dinner there. He said the vote of the 25th of February had a double character. It was a revenge for the vote of the 24th of May, and an official proclamation of the Republic. M. Simon added:—"The Assembly's task is now at an end; its dissolution is near at hand, and the work of the country is about to commence. In order to triumph at the general elections it will be necessary to display the same discipline and moderation as were shown by the groups of the Left in the Assembly. The great obstacle is that in many departments the Administration is entrusted to adversaries of the Republic, but the Republicans will triumph if in the choice of their candidates they make large concessions to the new-comers, and if they accept in all its consequences the title of Conservatives, which is denied to Republicans, though they alone have a right to it, inasmuch as they support the established Government. The Republicans are Conservatives because they support the rights of property, respect for family ties, and liberty of conscience—the only means of making religion respected."

THE EMPEROR OF AUSTRIA left Venice on Wednesday. The whole city came forth to witness His Majesty's departure. At ten o'clock the Emperor and Victor Emmanuel entered the royal gondola, and were taken to the Government gunboat in waiting for them. The gondola was escorted by the twelve municipal barges. When the two sovereigns reached the gunboat there was great cheering, and salutes of cannon were fired. The vessel then set out, preceded by an excursion steamer. The barges and gondolas followed as long as they could keep up. At Port Malamocco the Emperor took leave of King Victor Emmanuel, and at eleven went on board the yacht *Miramar*, which at once stood out to sea. Count Andrassy stayed behind for a day for further political conferences. The Austrian and Italian Governments are united in their policy against the pretensions of the Papacy. The Prussian correspondent of the *Times* telegraphs:—"After the interview between the Italian and Austrian Sovereigns there seems to be even less prospect than before of concerting common measures relating to the personal responsibility of the Pope." It is stated that the bases of a commercial treaty between Austria and Italy have been definitively settled.

THE BEECHER-TILTON TRIAL.—On the 31st ult. Mr. Storrs, a former friend of Mr. Tilton's, gave evidence, to which Mr. Beecher's friends attach great importance. His deposition went to support the theory of the defence, that Tilton's action against Beecher originated in the advice of the latter to Mrs. Tilton to separate from her husband, and that the subsequent charges and imputations were afterthoughts. He asserted that when Mrs. Tilton wrote a denial of the accusations made against the pastor of Plymouth Church the document was got back from Beecher by Moulton, who threatened to shoot him if he did not give it up. Moulton had also tried to intimidate Storrs by a threat to expose a member of his family—Miss Proctor. That menace he attempted to carry out by connecting her name with an infamous slander, and for this he has since had to apologise. On the 1st inst. Mr. Beecher himself was called. He emphatically, and in the most decided terms, denied the accusations made against him by Tilton, and the audience in court loudly applauded the disclaimer. His counsel put question after question very slowly and deliberately, and as each answer was given repudiating Tilton's charges, there was a long pause, and when the last answer had been given the cheering in court was most vociferous.

## Miscellaneous.

REPRESENTATION OF GREENWICH.—A meeting of the electors of this borough was held on Friday, Mr. J. R. Jolly presiding. The object of the gathering was to discuss the political position of the constituency, at present represented by one Liberal and one Conservative. The chairman urged the importance of union among Liberals, and gave it as his opinion that, by a good and solid organisation, that party could obtain a majority in the next Parliament. Dr. Baxter Langley said the present Government dared not reverse the great Liberal measures which had been passed since 1848. Mr. Ebenezer Davis moved the following resolution—"That this meeting hereby expresses its opinion that the retrograde policy of the present Tory Government is fraught with serious consequences to the best interests of the nation, and necessitates the immediate action of all Liberals in united opposition to it. It further hereby expresses its great satisfaction at the union of the two sections of the Liberal party now effected in this borough, and pledges itself to a hearty and continued support of its present Liberal representative, the Right Hon. W. E. Gladstone, and secure the return of Dr. Baxter Langley for the other seat at the first opportunity." The resolution was seconded by Mr. Arthur and carried unanimously.



**THE NORWICH ELECTION PETITION.**—A large meeting of influential members of the Liberal party in Norwich was held on Thursday, Mr. Henry Birkbeck in the chair, when it was resolved, "That this meeting indignantly protests against the imputations contained in the petition against Mr. Tillett's return, and declares that those imputations are grossly false and calumnious, and that the election was conducted on the Liberal side with the most earnest desire and determination to avoid everything illegal or questionable. That this meeting, having regard to the undeniable facts, and particularly that the petitioner is a person who was self-convicted before a royal commission of corrupt practices and perjury, further declares that the petition is an utterly unprincipled proceeding, and emanates solely from vindictive feeling. That as supporters of the Liberal cause, and convinced of Mr. Tillett's moral and political integrity, this meeting would convey to him the assurances of its eagerness to stand by him in this conflict in defence of his character and that of the Liberal cause." A defence committee was then formed, and an indemnity fund started, Mr. J. D. Smith being appointed treasurer. Already the fund amounts to 2,000*l*.

**LONGEVITY OF AMERICAN PUBLIC MEN.**—The *New York Independent*, referring to a remark made by an American writing from London on the vigour of English public men at an advanced age compared with "a race of Americans brought up on hot bread and buckwheat cakes and bent on turning themselves into steam-engines," observes:—"These are very strange remarks for an American to make, who knows how long our public men last, and how vigorous they are when they become octogenarians. There is ex-Governor Dix, who is five years older than Mr. Disraeli and a much heartier man; there is Mr. Bryant, past eighty, still actively attending to his editorial duties; Peter Cooper, past eighty and full of energy; Commodore Vanderbilt, near eighty-one, and an active manager of four of the largest railroads in the country and an active director in other companies; Mr. A. T. Stewart, who is older than Mr. Disraeli, actively conducting the largest dry goods business in the world. Mr. Bryant began the translation of Homer after he was seventy; and the late Josiah Quincy, of Boston, at the age of ninety undertook the 'Life of John Quincy Adams,' which he completed and published. We should not omit to mention among our public men Mr. George Bancroft, who is seventy-five, and has not yet thought about being old."

**MR. G. SMITH ON ASSYRIA.**—Mr. George Smith, of the British Museum, delivered a lecture at the Royal Institution on Saturday afternoon on the subject of Assyrian history. After referring to the fables of the school of Ctesias and the Greek writers who followed him, and to the disproof of these by the Assyrian inscriptions, the lecturer stated that the accounts of Assyrian history from the inscriptions at present discovered were fragmentary and imperfect, so that in many places a connected narrative cannot be made out, and that there were several periods of which we at present know nothing. The imperfection, he remarked, of our present knowledge on all points of cuneiform inquiry does not, however, arise from any fault in the Assyrian annals themselves. Our evidence shows that those were complete and precise, but at present we have not recovered one-half of the records. The rest of them are still buried in Assyria, and might be procured without any great risk or expense. But though our knowledge of Assyrian history is fragmentary, it presents many points of great interest. Allusion was then made to the peopling of Assyria and Babylonia by Semitic nations; to the doubtful origin and history of the Turanian race; to the differences of language as an element in research and speculation; and to the Assyrians being essentially Semitic in race and language. It is probable, the lecturer remarked, that there are still buried under the mounds of the old Babylonian capitals records much older than those already discovered, which will one day enable us to shift back the limit of known history perhaps for 2,000 years. The Babylonians and Assyrians in pre-historic times appear to have distinguished four eras—the Creation, the Flood, the Tower of Babel, and of Izdubar or Nimrod. There was, observed Mr. Smith, a very general and early tradition in the Euphrates Valley as to the Creation, one version of which is known from the fragments of Berossus. Assyria was a Babylonian colony; its religion, laws, administration, and its very people were Babylonian. The colonisation of Assyria took place about 2,000 years before the Christian Era. The forms of Government by the development of the colony into a powerful country, and the conquests of the Assyrians were alluded to, and its history was sketched till the decline of Assyria soon after the death of Tiglath-Pileser. It did not recover its power until after the breaking-up of the empire of Solomon. The subsequent history of the country and its relations with the Hebrews will form the subject of Mr. Smith's next lecture.

**CAPTAIN BOYTON AND THE CHANNEL PASSAGE.**—Captain Boyton's daring experiment to cross the Channel by means of his life-saving apparatus was not successful on Saturday, though far from being a failure. The start from Dover took place at three in the morning, before break of day. For the first two hours everything went well. The wind was in his favour, and he was enabled to make considerable use of his sail. He caught the ebb tide, which it was calculated would be of service to him, but a little later than he was expected to catch it, and up to nine o'clock his chances looked rosy. At nine o'clock Captain Boyton stopped twenty minutes to rest and refresh himself, and this delay,

added to the lateness in starting, was fatal, for on recommencing his journey he found himself on the Ridge of the Channel in comparatively shallow water, and under the influence of a current setting towards England, and consequently seriously retarding his progress. The calculations of the French pilot were upset. Had his anticipations been realised, Captain Boyton would have escaped this current, and on the other hand got the advantage of an opposite current running strongly towards the coast of France. It now became necessary to reconsider the course, and the French pilot steered the way towards Cape Grisnez. But circumstances were against Captain Boyton. Not only did the tide oppose him, but the force of the wind had increased and its direction was unfavourable. In spite, however, of all difficulties, and though much knocked about by the wind and waves, Captain Boyton continued the struggle until past six o'clock. It was then becoming dark, the wind was still increasing, there was a heavy sea on, and the French pilot declined to take upon himself the responsibility of conducting Captain Boyton after daylight had failed. Captain Boyton protested against being compelled to give in, and some of his friends seem to have joined in the protest, but wiser counsels prevailed, and he was taken on board. It is stated that he was still strong and confident, that the temperature of his body was good, that his pulse was calm but rather feeble, and that in the opinion of the doctor he could have safely remained in the water for a considerable time. Two hours later the boat arrived at Boulogne, where Captain Boyton experienced an enthusiastic reception. Among the congratulatory telegrams the captain received were one from the Queen, and another from the Lord Mayor. The captain expresses his determination to re-cross the Channel, but from Cape Grisnez to Dover, instead of Dover to Boulogne. At a general meeting of the Boulogne Humane Society on Monday the gold medal was unanimously and by acclamation voted to Captain Boyton in recognition of his services to humanity. A lecture delivered by him at the Hall of the Etablissement des Bains was a decided success. The hall was overflowing with an English, French, and American audience. All the French authorities were present.

### Epitome of News.

Her Majesty is expected to return to Windsor Castle about the close of this month, and will hold Drawing Rooms at Buckingham Palace on the 5th and 7th of May.

Prince Leopold, Her Majesty's youngest son, on Wednesday completed his twenty-second year, having been born on the 7th of April, 1853.

The Prince and Princess of Wales visited Chatham on Wednesday, and received a cordial welcome. They were accompanied by the Duke of Edinburgh, the Duke of Cambridge, and the Duke and Duchess of Teck. The ceremony of christening the *Alexandra*, the largest ironclad save one in the British navy, was performed by the Princess of Wales, and the huge vessel glided majestically down the ways amid the hearty cheers of the spectators. The engagements of the day passed off in a satisfactory manner.

The Prince of Wales, accompanied by two of his sons, left London for Sandringham on Monday afternoon. The Prince and Princess Louis of Hesse have arrived in England from the Continent.

The *Architect* understands that Mr. Gladstone is about to follow up the sale of his house on Carlton-house-terrace by the disposal of the pictures which enriched its walls, together with the collection of pottery and porcelain which, it is well known, took Mr. Gladstone several years to collect, and which has recently been exhibited at the Brown Museum, in Liverpool. The sale is to be held in June next.

Mr. Bright has written to the President of the Liverpool Chamber of Commerce expressing his gratification that a hearty welcome is to be given in that town to M. Michel Chevalier. The Manchester Chamber of Commerce has resolved to invite M. Chevalier to visit that city next week to receive an address in recognition of his eminent services to international commerce.

Prince Bismarck is shortly expected at Sandown, Isle of Wight, for the benefit of his health.

Lord Derby and Sir Stafford Northcote have received a deputation of sugar importers and refiners, who waited upon them for the purpose of urging the Government to endeavour to induce France, Belgium, and Holland to abandon the system of granting bounties for the export of sugar. Lord Derby, in reply, expressed his concurrence with the views of the deputation, and while pointing out the difficulty of influencing foreign countries in the matter, promised that the Government would do what they could. Sir Stafford Northcote spoke in a similar sense.

In reply to a deputation, the Lord Chamberlain has stated that the law does not allow music in theatres on Good Friday, and that even meetings in a hall built for the purpose could not be permitted on that day if money were taken for admission.

The Norwich jury have decided that the responsibility for the accident at Thorpe in September last rests primarily with the night inspector, Cooper, who ordered up the mail. They found him guilty of a negligence which amounted to manslaughter, and acquitted the telegraph clerk, Robson, whose negligence seems to have been the result of a lax system, and is not held to be criminal. The sen-

tence of eight months' imprisonment was passed on Cooper by Justice Grove.

A Quaker in Guernsey has just been released from a short term of imprisonment for refusing to serve in the local militia.

It appears that the Claimant's friends recently commenced an action against an official of the law courts to compel him to issue a writ of error in the Tichborne case. On Thursday Mr. Justice Huddleston ordered the proceedings to be stayed, as frivolous, and an abuse of law.

Messrs. Christie and Manson brought to a close on Saturday the sale of the Quilter fine art collection, which, in three days, realised a total of more than 70,000*l*.

The receipts at the bazaar, held several days last week in the Free Hall, Manchester, in aid of the Children's Hospital, amounted to the handsome sum of 21,550*l*.

On Saturday morning, at half-past eight, the Bessemer saloon steamship left Gravesend on an experimental trip, and arrived at Calais at half-past three in the afternoon. A public trial trip from Dover will shortly take place, after which the vessel will be put on the station.

At a meeting of managers of the Metropolitan District Asylums under the presidency of Dr. Brewer, the subject of the proposed Contagious Diseases Hospital was discussed, and a motion to refer for consideration and report the subject of a third alternative site and other suggestions that had been made was rejected by a majority of nineteen to fourteen.

The election on Saturday of guardians of the poor for St. Pancras attracted more than ordinary interest in consequence of the announcement that seven women had been nominated. At the last moment, however, it was found that the seven female candidates had dwindled down to one—Miss Margaret Collett, who went to the poll for Somers-town ward. She was not, however, successful, having gained only 555 votes.

The question having been raised whether the directors of the Cheque Bank are not wronging their shareholders by carrying on and advertising a losing business, in issuing single cheques in lieu of post-office orders, Mr. Nicolle, the secretary of the bank, writes:—"I am requested by the directors of the Cheque Bank to reply that the experience of their business during the last few months conclusively proves to them that the sale of single cheques for remittances of sums of 10*l*. and under can be effected at the tariff fixed by them, which is one-half of that of the Post Office for money orders of the same amount; and that, notwithstanding that 1*d*. has to be paid to the Government for the stamp on each of these cheques, there remains a small margin of profit on each transaction, which, on the sufficient extension of the business, would in the aggregate amply remunerate the bank."

A new board school was opened on Monday evening in Albany-row, Camberwell. Sir C. Reed, Chairman of the School Board for London, presided, and entered into a vindication of the course taken by that body which has led to charges of reckless expenditure being brought against it.

**A CURE FOR SLEEPLESSNESS.**—Mr. Frank Buckland has come across a sovereign specific for insomnia. When unable to slumber, he eats two or three raw onions, with the result that the drowsy god, probably attracted by the fragrance of the sleep-compelling root, forthwith hovers in the air. For such weaklings as might object to a meal of raw onions at bedtime, the Spanish variety, stewed, is recommended. Among other remedies that may be tried by the sleepless is a hard-boiled egg or a bit of bread-and-cheese eaten immediately before going to bed, and followed up by a glass of wine or milk, "or even water," adds Mr. Buckland with a palpable shudder. Should these fail of effect, another cure may be attempted. This was confided to Dean Buckland by the late Dr. Wilberforce when Bishop of Oxford, and consists in repeating very slowly the vowels A, E, I, O, which are to be faintly pronounced with each inspiration and expiration.—*Globe*.

**AWKWARD FOR BOTH.**—Sudden changes in modes are often productive of mistakes and discomforts. Perhaps this never was more strikingly illustrated than in Hong Kong a very short time since. According to the *Standard and Mail*, a young Chinaman, who in that journal is described as "nobby-looking," was enjoying his first visit to the English colony, when he suddenly found himself in the immediate wake of a European lady of fashion. It was a windy day, and as the Celestial essayed to pass by the dame his pigtail blew forward and entwined itself round the fair one's neck. Alarmed at this singular occurrence, the lady essayed to relieve herself of the encumbrance, and to this end pulled it with considerable force. Meanwhile the Chinaman attempted to recover his property, and caught hold of what he conceived to be his own hair. Sad to relate, he was mistaken. The long curl which he seized was a false appanage of the lady's headdress, and when with a sudden jerk the owner of the pigtail gave a determined pull, the whole of the dame's top hair, together with her hat, swung pendant at her side. A story is told of an American Indian who attempted to scalp a man who wore a wig, and his alarm has been depicted in colours more or less glowing. But the alarm of the Choctaw brave, it is said, faded into insignificance when compared with the undisguised horror of the Chinese gentleman as he stood with the coiffure of the English girl in his own right hand.—*Daily Telegraph*.



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**THE QUARTERLY REVIEW**, No. 276, will  
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- I. Macready's Reminiscences.
- II. Indian Missions.
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Copies of the scheme may be obtained from the Secretary, Charity Commission (Endowed Schools Department), 2, Victoria Street, S.W. The scheme may also be seen, without charge, at the said office of the Charity Commission.  
**PATRICK CUMIN, Assistant Secretary,**  
 Education Department, April 9, 1875.

## SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

The ANNUAL PUBLIC MEETING will be held on WEDNESDAY EVENING, May 5, at the METROPOLITAN TABERNACLE.

Further particulars will be announced.

J. CARVELL WILLIAMS, Secretary.  
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## YOUNG MEN'S CHRISTIAN ASSOCIATION.

The THIRTIETH ANNUAL MEETING will be held (D.V.) in EXETER HALL, TUESDAY EVENING, April 20, 1875.

The Right Hon. Earl of SHAFTESBURY, K.G., will preside, and will be supported by the Right Rev. the Lord Bishop of Melbourne; Sir John H. Kennaway, Bart., M.P.; Professor Richard Smyth, M.P.; Rev. Francis Tucker, B.A., Minister of the Baptist Church, Camden-road; Rev. Gervase Smith, M.A., Secretary of the Wesleyan Conference; and Rev. R. D. Wilson, Minister of Craven Chapel.

The doors will be opened at Seven, and the meeting will commence at Half-past Seven.

Tickets may be had of James Nisbet and Co., 21, Berners-street; Westerton, 27, St. George's-place, Knightsbridge; Hatchards, 197, Piccadilly; Stanford, 6 and 7, Charing-cross; G. E. Waters, Westbourne-grove; Larner and Blackbourne, 58, Elizabeth-street, Eaton-square; Ambrose Tapper, 29, Buckingham Palace-road, Piccadilly; and at 40, Westbourne-grove; Warren Hall and Co., 88, Camden-road, N.W.; Burdakin, 97, Upper-street, Islington; Alvey, 119, Newington-causway; Hodder and Stoughton, 27, Paternoster-row; the Book Society, 28, Paternoster-row; Williams and Co., 29, Moorgate-street; and at the Offices of the Association, 165, Aldersgate-street, E.C.

W. EDWYN SHIPTON, Secretary.

## NATIONAL TEMPERANCE LEAGUE.

THE ANNUAL SERMON will be preached in the METROPOLITAN TABERNACLE, Newington, on SUNDAY, 18th April, by the Rev. ALEXANDER MACLEOD, D.D., Moderator of the English Synod of the United Presbyterian Church. Service to commence at 3.15 p.m.

On the day a large number of Metropolitan Ministers will direct the attention of their congregations to the subject of Temperance, and many others in all parts of the country have resolved to observe SUNDAY, the 25th day of April, "as a day of special prayer to Almighty God that our nation may be delivered from the great curse of intemperance."

## PUBLIC MEETINGS.

By permission of the Court of Common Council of the City of London, a PUBLIC MEETING will be held in the Guildhall, on WEDNESDAY, 21st April. The Rev. Newman Hall, LL.B.; Rev. John Rogers, M.A.; Major-General F. Eardley-Wilmot, F.R.S.; Robert Baxter, Esq.; Samuel Bowly, Esq.; Henry Munroe, Esq., M.D., F.L.S.; T. B. Smithies, Esq.; and others are expected to take part in the proceedings. Doors open at 6.30; chair to be taken at 7 p.m.

A PUBLIC MEETING will be held at DEVONSHIRE HOUSE, 10, Bishopsgate-street, on THURSDAY evening, 22nd April. Samuel Bowly, Esq., will take the Chair; and the Meeting will be addressed by the Rev. Thomas Kooke, M.A.; Rev. G. W. Oliver, B.A.; Rev. Alexander Hannay; Rev. Charles Stovel; Rev. Alexander Macleod, D.D.; Rev. Roger Edwards; Rev. William Rowe; Rev. Marmaduke Miller; Rev. George Grundy; and Rev. F. W. Bourne. Chair to be taken at Seven o'clock.

## MINISTERIAL CONFERENCE.

A CONFERENCE of Clergy and Ministers of all Denominations will be opened at the EGYPTIAN HALL, Mansion House, by the Right Hon. the LORD MAYOR, on WEDNESDAY, 21st April, and will be continued on the following day, at DEVONSHIRE HOUSE, Bishopsgate. Papers will be read by the Rev. James Fleming, B.D.; Rev. George Maunier; Rev. Llewelyn D. Bevan, LL.B.; and Rev. H. Sinclair Paterson, M.D.

Free discussion will be invited, but no attempt will be made to pledge the Conference to Resolutions in favour of any of the views that may be propounded.

Admission to the Conference by Invitation Cards only.  
 ROBERT RAE, Secretary.  
 London, 337, Strand, April 7, 1875.

## TO THE MEMBERS OF THE NATIONAL PROVIDENT INSTITUTION. ELECTION OF DIRECTOR.

My Lords, Ladies, and Gentlemen,—  
 The small "Red Slip" which was enclosed with your voting paper will show you that the Directors are continuing the unseemly course of forcing upon you the candidature of their own nominee, having the complete list of members at their command, and using our office staff and the funds of the Institution for the purpose. Is this fair towards you, myself, and Mr. Baxter?

Again, the Board, not satisfied with this unprecedented action, have put pressure upon the Agents of our Institution by sending to each a circular, under date of yesterday, stating that they rely on them to do what they can to prevent you from being misled by an "electioneering move." This has reference, not to the "Red Slip," but to my post-card giving you the information that Mr. Read was already a Director of another Life Office. I venture to ask you who has practised "the electioneering move"?

Allow me to add that I have never been a party to "bringing scandal upon the Institution" by employing a staff of paid canvassers; and further that, if any reproach attaches to the present contest, it has not been provoked by me.

Trusting to receive your independent and unwavering support, I am, yours faithfully,

PETER SPOKES.

Reading, April 9, 1875.

## TO THE MEMBERS OF THE NATIONAL PROVIDENT INSTITUTION.

My Lords, Ladies, and Gentlemen,—  
 The large number of letters which I have received during the past two days favouring my candidature, and censuring the course adopted by the Board, renders it impossible for me to address my thanks to my supporters individually. I, therefore, take this opportunity of expressing my sincere appreciation of your confidence and good feeling. This, if continued, will ensure for me the honourable position which I seek at your hands.

I am, yours faithfully and obliged,

PETER SPOKES.

Reading, April 9, 1875.

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## OWSTON FERRY TOMBSTONE CASE.

The VICAR of OWSTON-FERRY still persists in his refusal to permit the Rev. HENRY KEET, a parishioner, to put up a tombstone in the Parish Churchyard to the memory of his daughter, on the ground that Mr. Keet is described thereon as "The Reverend," and "Wesleyan Minister."

Proceedings have therefore become necessary to obtain the opinion of the Ecclesiastical Court as to the right of Parishioners in such cases.

Heavy expenses will necessarily be incurred, towards defraying which the assistance of the public is respectfully requested.

DONATIONS will be gratefully received by the Treasurer, William Mewburn, Esq., City Bank, Threadneedle-street, E.C.; the Rev. Robert N. Young, Blackheath, S.E., or by any Wesleyan Methodist Minister.

## KENSINGTON CHAPEL, ALLEN STREET, KENSINGTON.

## A PUBLIC MEETING

will be held in the above Chapel, on THURSDAY, April 15 1875, on the occasion of the RETIREMENT of the Rev. J. STOUGHTON, D.D., from the Pastorate.

S. MORLEY, Esq., M.P., will preside.  
 Chair to be taken at Seven o'clock.

A Valedictory Address will be presented by R. FREEMAN, Esq., on behalf of the Church and congregation; and the Very Rev. the Dean of Westminster; Sir Thomas Chambers, M.P.; Hon. and Rev. W. H. Fremantle, M.A.; Rev. J. Angus, D.D.; Rev. W. M. Punsahon, D.D.; Rev. Donald Fraser, D.D.; Rev. W. Arthur; Rev. F. J. Johnson, D.D.; Sir Charles Reed; H. Richard, Esq., M.P.; Rev. J. G. Rogers, B.A.; Rev. Henry Allon, D.D.; Rev. Samuel Martin; Rev. J. C. Harrison, with others, are expected to be present.

## NEW COLLEGE, LONDON.

CANDIDATES desiring admission, as Students for the Ministry, at the commencement of the Session in September, are reminded that applications and testimonials should be sent in as soon as convenient.

All necessary information may be obtained from the undersigned, at the College, Finchley-new-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

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# The Nonconformist.

WEDNESDAY, APRIL 14, 1875.

## SUMMARY.

PRINCE BISMARCK has, during the week, been "the cynosure of neighbouring eyes"—of European eyes we may correctly say. Apart from the correspondence remonstrating with the Belgian Government for the licence allowed to the press of that country in criticising the German statesman's ecclesiastical policy—which Mr. Disraeli now says was "a friendly remonstrance"—the *Berlin Post* has scared the continental bourses with an article asking—"Is war in prospect?" and hinting that the adherents of the Monarchy in France were looking to an "Austro-Italian alliance," and an appeal to arms to prevent the establishment of the French Republic. Of course that paper, as is not unnatural in a country where the press is under regulation, was thought to reflect the views of the German Chancellor. The Parisians were dumbfounded at what they regarded as an uncalled-for menace. However, the article has been semi-officially disavowed, and the political atmosphere is again serene. But the reasons for this unexpected demonstration baffle speculation. Clearly Prince Bismarck is not disquieted by the meeting of the two sovereigns at Venice, for his Imperial master sent thither a telegram full of congratulations.

It is natural that the world should trace Prince Bismarck's hand in the able, severe, and pointed reply of "The State Ministry," of Prussia to the letter addressed by the Catholic prelates to the Emperor William, protesting against the disendowment bill before the Diet. To the plea that a declaration of readiness to obey all the State laws is incompatible with the conscience of a Christian, and would be a denial of the Christian faith, it is replied that obedience to such laws has been given in other German and foreign States. This fact is curiously illustrated by our German correspondent, who shows at some length that most of the laws lately enacted in Prussia have for many years been in operation in Wurtemberg, with the entire acquiescence of the Romish clergy, and to the great social benefit of the entire population. For instance, no priest can enter upon his special functions till he has gone through a secular training. Yet no clerical protests are heard of in Wurtemberg! It may suit the policy of the Vatican to require the Romish clergy of Prussia to refuse obedience to the law. But these clergy can hardly plead that their consciences are violated, or that they are made martyrs for the truth. "The State Ministry," or Prince Bismarck, is therefore perfectly right in asserting that the bishops, or those who direct them, are the direct aggressors in this case, and that their troubles arise not from the persecution of the State, but from their blind acceptance of the "Vatican resolutions" and Vatican dictation, against which they themselves fought in 1870. However, the conflict goes on. Further measures of coercion are to be submitted to the Prussian Parliament, and it remains to be seen which will tire first—the Imperial Government or the Prussian bishops.

France is enjoying a degree of political quietude which even the alarmist article of the *Berlin Post* has hardly ruffled. While the councils-general, soon to take part in choosing a Senate, are indulging in mild political talk, some of the members of the composite Government have been in various ways expressing their opinions. M. Dufaure supports the new order of things, because it conduces to liberty; M. de Meux, who voted against the Republic, because the constitution respects all sincere convictions and does not shut the door on the future; while the Duc Decazes performs what is just now a speaking act, by indulging in a holiday, and leaving foreign affairs to take care of themselves. The Premier, M. Buffet, without making any oral declarations, is weeding out obnoxious prefects by virtue of his powers as Minister of the Interior. All parties are looking forward to the not distant period when a Senate will have to be chosen and a general election will take place. Though Legitimists and Bonapartists are not now component parts of the majority in the National Assembly, they are each resolved to make their influence felt in the newly-created Second Chamber, and will probably both succeed.

The Madrid Government, unable to carry on the war against the Carlists, and disappointed at the outcome of the Cabrera convention, concentrate all their energies in persecuting University professors, who decline to become the mere creatures of the Papal hierarchy in Spain.

One professor after another has protested against the reactionary ukase of the Minister of Worship in respect to education, and has been dismissed. Some have been exiled, and Castelar, who had resigned all his appointments, has left Spain in sheer disgust at these high-handed proceedings. The Vatican applauds such acts, but still fears to throw Don Carlos overboard, lest he should after all prove the stronger of the combatants. But the Carlists are by no means idle. The tedium of Estella, the headquarters of the Pretender, has been relieved by the summary execution in cold blood of seven prisoners, chosen by lot, by way of reprisals. Such is war as carried on in Spain!

The House of Lords has indulged in two considerable debates during the week. On Friday the Lord Chancellor explained the course which the Government intended to take with reference to the Judicature Act of 1873. The question of a final court of appeal is to be held in abeyance for twelve months—the House of Lords meanwhile exercising its usual judicial prerogatives—and an intermediate court of appeal is to be at once created, comprising five *ex-officio* members and five ordinary judges, and the rules of procedure applicable to the Act of 1873 are to be allowed to come into force. This proposal was explained by Lord Cairns in a speech elaborate enough for the introduction of a new and grand scheme of law reform. Probably, as Lord Selborne fears, the suspended clauses of the Act of 1873 will never come into operation while the present Government remain in office. On Monday there was an interesting discussion on the *Natal imbroglio*, introduced by Earl Grey, who moved a resolution virtually approving of the judicial condemnation of Langalibalele. Lord Carnarvon said he could not justify the severe measures taken by the local authorities, and the Lord Chancellor, going further, described the whole proceedings of the trial as "a mockery of justice." This seemed to be the opinion of the House, and the motion was withdrawn. Probably by this time, Sir Garnet Wolseley, who has been sent out with full powers, has satisfactorily arranged matters, though the Kaffir labour difficulty, owing to social peculiarities and the relative numerical superiority of the natives, is likely to trouble the colony for many years.

The Commons have made some progress in committee with the Artisans' Dwellings Bill, but Mr. Cross meets with much opposition in pushing forward the most important clauses. Much time has been wasted upon collateral questions relative to the Foreign Loans Committee—before which some extraordinary revelations of reckless gambling have been made—and as to the conduct of Sir Henry James, who took the initiative in proposing the committee. Last night there was quite a scene *apropos* of a motion made by Mr. C. Lewis that the *Times* and *Daily News* had committed a breach of privilege by publishing the evidence taken before that committee. Not only was this resolution adopted, but another requiring the printers of those papers to appear at the bar of the House on Friday was passed by 204 to 153 votes. To all intents and purposes public committees, notwithstanding the obsolete regulation of which Mr. Lewis availed himself, are, unless ruled otherwise by their members, as open to reporters as courts of law. The House has made a serious blunder, from the consequences of which extrication will be difficult.

To-morrow the Chancellor of the Exchequer will bring forward the Budget for the financial year. In connection with this event a writer in the *Times*, under the signature of "Surplus," marshals an array of figures, with the view of showing that the revenue of the country is in a very flourishing state. He states that the actual growth of the revenue during the year 1874-5 has been 2,500,000*l.*, while the growth on which the Chancellor of the Exchequer ventured to calculate was only 1,884,000*l.*; that there has been an increase under every head except stamps and telegraphs; that this growth of 2,500,000*l.* is only the average annual growth during the last ten years; that the extension of trade has made this increase independent of the depression of particular branches of industry; and that the present rate of growth may, for these reasons, be fairly set down as constant. In the course of every five years, according to "Surplus," some ten millions sterling become available for the reduction of taxation. He sees no reason for believing that this buoyancy will not continue, and is sanguine enough to predict that by 1880 there will be no Customs duties except on alcoholic drinks and tobacco, that we shall be able to dispense both with the income-tax and the house-duty, and that England will become a free port for every other commodity. This encouraging prospect may help to reconcile taxpayers to the absence of any remissions in the forthcoming Budget.

## WAR RUMOURS.

THE public mind has been ruffled during the past week by apprehensions of an approaching war. They had their rise in a short article which appeared in the *Post*, a Berlin journal supposed to represent the views of Prince Bismarck, and to receive, as occasion may require, inspiration from the German Chancellor. The article referred to took note of the rapid and formidable scale on which France is reorganising her army, and inferred from it that, as such a proceeding is far too expensive to be borne for purposes in the remote future, France must be contemplating, if not an immediate, at any rate an early, war of revenge. It glanced, moreover, at the visit of the Emperor of Austria to Venice, as an incident showing how the international relations of Italy and Austria were becoming more intimate; it insinuated a possible alliance between the two Powers, of which France might be able to avail herself; and it appealed to the German people to hold themselves prepared by their maintenance of unity among themselves to meet this crisis fraught with peril. The *North German Gazette*, a newspaper of higher pretensions, and of a more responsible stamp, being an accredited organ of the Government, followed suit, and while it spoke of the tone of the article in the *Post* as exaggerated, endorsed in substance the inferences it had drawn. Every Bourse in Europe passed into a state of disquietude, prices fell, confidence was shaken, and with it enterprise. The rumour soon subsided. The *status quo* was too well known to be materially affected by it. It received no confirmation whatever in diplomatic circles. Its having been due to official inspiration was denied. The cloud which at first had assumed a menacing appearance was dissolved, and the public is already beginning to inquire whence it arose, and why.

The fashion, of late, has been to ascribe all occurrences of a strange, and especially of a threatening, character in the domain of foreign politics to the initiative fertility of Prince Bismarck. In the present instance, it is not surprising, perhaps, that suspicion should have been directed by French journalists to that quarter. Still, it might have been taken for granted that Bismarck is kept perfectly well informed of what is passing in France, that he knows the exact state of the French army, and the impossibility of completing for some years to come (except on paper) its reorganisation so as to make it dangerous to Germany. He must be as well aware as any statesman in Europe that any provocation or precipitation of war by Germany at the present moment would almost infallibly result in isolating that Empire, throwing it back upon its sole unaided strength, and cutting it off from all but its own resources, not as against France only, but as against some other Powers. With the contest which he is waging, against ecclesiastical principalities in high places, he probably is about the last man whose judgment would suggest to him the expediency of striking a sudden blow against any neighbouring nation. This is so well known that his object in setting afloat war rumours, even assuming that he had any hand in it, is said to be domestic rather than foreign. They are not intended to set Europe on fire, it is surmised. They are meant only to operate on the minds of the German people in driving them by the apprehensions they excite into a steadier and more united support of his anti-Papal policy. "See," he is imagined to say, "by what eager enemies you are surrounded, how intent they are upon attacking you, how eager to split into pieces the framework of the new Empire. Rome insinuates into their thoughts her own purposes, tries to strew over Germany the seeds of division and to paralyse by means of the internal controversies she fomented, the strength which you have acquired from that unity which you have cemented with your blood. Be not deceived by her wiles. Give Germany the first place in your hearts. Bound together, you are invincible. Separated, you will be easily destroyed."

We cannot profess to give much credit to this interpretation of the ultimate purpose to be answered by these war rumours. It is somewhat too roundabout for Prince Bismarck's habits. It does not appear to us to bear upon it the stamp of his idiosyncrasy. It is less direct and bold than comports with what is known of his character. It may, perhaps, expound the thoughts of some of his subordinate agents. There is something too speculative and too little practical in its tenor to suit the Chancellor himself. If inspired at all with any such object in view, the *Post* was probably inspired by a much lower, though it may have been a friendly authority. Be this as it may, one cannot but deprecate the practice, too often resorted to; of raising the cry of "Wolf" for



the purpose, not so much of protecting the flock, as of keeping them together; of creating an opportunity for doing one thing, whether desirable or undesirable, by scaring people into a belief that you are intent upon another. Journalism, both in Germany and France, is far too prone to resort to this unscrupulous practice. But we must not in our indignation against it overlook the charges that may be brought against ourselves.

Members of the House of Commons should bear in mind the responsibility which attaches to their position, and refrain from recklessly lighting fuses in the immediate neighbourhood of explosive materials. The question put by Mr. O. Lewis to Mr. Disraeli, on Monday night last, respecting the Note forwarded some time since from the German Government to that of Belgium, can hardly be looked upon as less mischievous in its tendency than the article in the *Berlin Post*. It was not necessary; it was highly provocative; and it was launched at a moment when a kind of epidemic sensitiveness prevails throughout Europe. Happily Mr. Disraeli extinguished the fire without other ill effects from its having been kindled than the unpleasant odour it left behind it. The subject had to all intents and purposes become obsolete. There was no sufficient reason for reviving it. Mr. O. Lewis may have persuaded himself when he put the question on the notice paper that he was impelled to do so by a spirit of patriotic heroism. If so, he probably got enlightened by the reply which he received. It is not heroic, but simply foolhardy, to play, for no other purpose than a personal one, with questions that may set the world ablaze. It is well known that, together with other European Powers, England is engaged by treaty to uphold and maintain the independence of Belgium. What England would do in case of that independence being infringed, in such and such a manner, by Germany, or by any other Power, is an unfair question to ask of any Cabinet Minister. We hope the indiscretion will not be repeated. These hypothetical questions are becoming quite an intolerable nuisance.

#### THE BATTLE OF THE SCHOOLS.

THE advocates of all reforms that require an educated constituency for their successful accomplishment would do well to be on the alert. The worst effect of the hubbub raised by Bumbledom in general just now about the extravagance of the school board system, is that it conceals by its inarticulate cackle a deep, deliberate conspiracy against national education on the part of its hereditary foes. The rascals are a mere stalking-horse. In London, for instance, the precepts for the current financial year involve a rate of threepence in the pound. But the Metropolitan Board of Works has been charging sixpence in the pound for some time without, so far as we remember, a word of complaint. Why, then, should such shrieks of indignation be raised by the demand of the School Board? The age must have become materialistic indeed if embankments and sewers and wide streets are held to be cheap at sixpence, while the instruction and training of our future citizens are thought dear at threepence. Does this feeling fairly represent the public opinion of a nation which five years ago carried with enthusiasm the Elementary Education Act? We do not believe it. At the same time, we cannot wonder at the sensitiveness of our over-burdened ratepayers to every increase of local expenditure. And the clergy are generally far too astute tacticians to neglect the advantage afforded them in their crusade against the School Board system by every additional penny in the pound. We are no advocates of extravagance. Whenever it is proved, let it be denounced. But the class of men who cling to Church-rates and haggled for extortionate compensation in Ireland, and now think no shame of a sham worship in empty cathedrals at a thousand pounds a-week, are rather suspicious advocates of economy. The plain meaning of all the uproar is that we are getting a national system of education a little faster than it was expected we should. And the ecclesiastics who have laboured throughout this century to divert the national zeal for education into sectarian channels, seeing a last brief glimpse of hope in the ignorant irritation of vestries, have come down upon the School Board system with great rage, knowing that their time is short.

There could not be a better ground than the metropolis for fighting out the battle. Nowhere has the system of grants in aid of denominational schools been a more conspicuous failure; and nowhere, perhaps, has the precise extent of that failure been so accurately ascertained. Even a hostile committee of the House

of Lords, with the most benevolent feeling towards Canon Gregory and his clerical legion, found it impossible to dispute the overwhelming proofs which were offered that even supposing all previously-existing schools to be filled up, and making a deduction of 22 per cent. for reasonable excuses, whether permanent or casual, for non-attendance, there must remain more than 100,000 children in possession of their faculties and of ordinary health and strength, for whose absence from school there would be only the one unanswerable reason, that there were no schools for them to go to. As for the "seminaries" and "establishments" by which asthmatic old women and bankrupt tradesmen occasionally endeavour to eke out a miserable existence, we consider it a misuse of seems to call them schools at all, as indeed they are generally too modest to assume the title. They are mere stuffy nurseries of physical and mental disease. Here, then, was the work to be done. Everyone knew it would cost a large amount of money; and the School Board was too sanguine in estimating that it could be done for twopence in the pound. But it is to be presumed that the nation went into this work with its eyes open, and it is too late to hark back now. Of course, if mistakes have been made, they should be acknowledged, and, if possible, rectified; or, if expenses are excessive, they should be cut down. But on the main question of maintaining the national as against the denominational system it is high time clerical reactionists were made to understand that they might as well undertake to reverse the precession of the equinoxes as to bring public opinion back to them.

What have they to allege in support of their protests? It is not always easy to understand them. For beyond denunciation of "imaginary statistics" and reckless extravagance they for the most part prudently abstain from definite charges. The *Record* newspaper, however, in commenting upon Mr. Francis Peek's letter to the *Times*, makes as reasonable and moderate a statement as we have seen on the part of the opponents of the board policy. "The fault," we are told, "rests with the system, not with the board." Well, and what is the system? "The board is bound to provide the stipulated accommodation for all children from three to thirteen years old." The italics are our own; and they point to the fallacy of all this clerical invective against "the system." The board is bound to do nothing of the kind, and has never dreamt of doing it. What the board is bound by Act of Parliament to do is something very different and much more sensible. It is bound first to know the number of children between three and thirteen. Then it is to ascertain how many of these are taught at home, or in institutions, or in schools with fees over ninepence a week. It has found out both these figures, not by guess-work, but by careful inquiry from house to house. And deducting the one from the other, it proves that there are 574,000 children in London requiring education at a less cost than ninepence. Mr. Peek, writing to the *Daily News* of Monday, vaguely conjectures that 100,000 may be deducted from this last figure as the number who probably go to more expensive schools. Surely he cannot have read the report of 1871. At least he does not understand it. For there the figure 574,000 stands as the number of children who are positively ascertained by actual inquiry not to go to schools with a higher fee than ninepence. But further, the board is required to deduct from this number all those who have any reasonable excuse for non-attendance, as for instance the disabled, the sick, and all those who being under five are considered by their parents too young to go to school. Here again, not by vague estimates, but by individual inquiry into every case it was found that seventeen per cent. of the whole number of children have some valid excuse for not attending, and that proportion was deducted from the 574,000. For casual absences certain to occur without excuse a further allowance of five per cent. was made. It will be seen then how ridiculous is the assertion that "the board is bound to provide for all children between three and thirteen." The real "system" denounced is simply this, that all children who have no reasonable excuse must go to school. And as they cannot go unless there are schools for them, the board is to supply the deficiency in accommodation.

Let these facts be remembered when clerics talk about "imaginary statistics." Up to Christmas the board had accommodation for 98,872 children. On the rolls there were 98,928, and the total of highest attendances was 86,884. Meanwhile, notwithstanding occasional exceptions, the denominational schools are proved by their own returns to be fuller than ever they were before. In the eastern districts school after school has been opened, only to be

crowded out on the first day. Let anyone who wants to know really the true issue, visit these schools for himself. And when he sees the rooms crowded with neglected children, to whom the mere light and air and order are a blessing; when he hears from the teachers that some seven-eighths are below the second standard; when he is told how in a few months rags are replaced by decency, and dirt by cleanliness; and when he then remembers that for the limitation and hindrance of this beneficent movement the clergy of the National Establishment are banded together in fierce conspiracy, it will be impossible to avoid some bitter thoughts. Other crimes of a pampered and endowed sect have perhaps been too much condoned and forgotten. But this cruel opposition to the redemption of the neglected multitudes from ignorance will help to seal the fate of a more and more intolerable anomaly.

#### Literature.

##### THE SUPERNATURAL IN THE NEW TESTAMENT.

The literature of "Supernatural Religion" is formidable in amount, if not always equal in quality. Our table is strewn with books and pamphlets, which owe their existence and attribute their opportuneness to the assault upon the grounds of faith, recently directed by the anonymous impugner. Little as we agree with its conclusions, we cannot affect to regret the appearance of the work which has evoked so much speculation on its authorship, and so much authorship on its speculations. The party of disbelief ran wild with delight on the coming forth of this champion—this *Ecce Nemo*—in two fine volumes, with notes inches deep in High Dutch and Low Dutch authorities. The party of faith have taken the whole event more calmly, but they may feel a justifiable satisfaction in the prowess and promptness of their own advocates. Having been suffered to acquire its utmost fame without molestation, the book is now quietly undergoing a steady and remorseless pulverisation at the hands of Professor Lightfoot. An argument so full of instruction as Professor Lightfoot's brilliant and original treatment of the "Silence of Eusebius" has a value beyond the controversies of the moment, and advances the study of Christian antiquity a permanent step.

If we cannot claim a similar merit for any of the publications immediately before us, this is not to disparage their place and use. It is a healthy sign that the attack upon the foundations of historical Christianity has excited no vain declamation; that the positions of the adversary are fairly met, with a real desire to grapple with them. Mr. Prebendary Row\* admits and praises the business-like aim of the author he is examining. "He has taken a straightforward course, and one which must bring the question of the truth or falsehood of Christianity to a direct issue." For Mr. Row cannot allow that if the supernatural were eliminated from the New Testament, Christianity in any real sense of the word would remain behind. Not only the external setting but the moral ideal of Christianity "involves the presence of the supernatural and the 'superhuman.'" The ethical value of Christianity does not primarily consist in the production of "a new and improved system of 'morality';" it is not revealed as a code, but as a spiritual force, "concentrated in the person of its founder. The acceptance of it had generated a new power or energy, a moral and spiritual life, which raised those who had embraced it above their former selves; and which it professes to be able to impart to 'all time.'" From this point of view Mr. Row rightly holds it to be simply "marvellous that persons who retain any respect for Christianity" as a fountain of religious and moral life, should disavow the supernatural element inherent in its structure.

Two designs are patent throughout Mr. Row's book. Of these, one is mainly philosophical, to clear the idea and the definition of miracle from ambiguity and misrepresentation; the other is broadly historical, to recommend the accuracy of the New Testament account of our Lord's resurrection. "If He rose from the dead, the truth of His Divine mission is established, and His claim to be the King and

\* *The Supernatural in the New Testament, Possible, Credible, and Historical; or an Examination of the Validity of some Recent Objections against Christianity as a Divine Revelation.* By the Rev. C. A. Row, M.A., Prebendary of St. Paul's; Author of "The Jesus of the Evangelists," &c. 1875. (London: F. Norgate.)



"supreme Legislator of the Church is vindicated."

A miracle proper, as we gather from Mr. Row's elaborate exposition, has three essential characteristics: it is announced beforehand; it is beyond the compass of existing human resources; it is adduced in evidence of a Divine mission, i.e., not of a doctrine urged, but of a character sustained by the miracle-worker. He does not think it necessary, or even possible, to assign, in a given case, the precise relation of the miracle force to the other forces operating around it in nature. But he says:—

"The last idea which would have occurred to the authors of the Bible was that God was obliged to be making a number of special interventions to cure defects in the results of His operations. . . . The one prevalent idea is that God is always present working in the kingdoms of nature and of grace, that all His actions are the constant carrying out of a predetermined purpose, and that with Him is no variableness, neither shadow of turning."

Addressing himself to the special difficulties raised in "Supernatural Religion," Mr. Row's analysis of the "theory of possession, in its bearing on the Gospels," is at once one of the best and one of the most original parts of his work.

In dealing with the question of the trustworthiness of the New Testament narratives, especially of the resurrection, Mr. Row is hampered by no stiffened theory of inspiration. "Nowhere is it affirmed that its [the New Testament] writers were to be guided into all truth, scientific, philosophical, or even historical. All that is affirmed is that they possessed a degree of supernatural enlightenment adequate to communicate the Christian revelation to mankind." Even as regards the discourses of our Lord, the variations in parallel narratives "prevent us from believing that these discourses were intended to be rigid reproductions of the verbal utterances of our Lord." "I think that I may fearlessly affirm that the teaching of scientific truth, either mental or material, did not come within the scope of our Lord's divine mission." "Not one of its [the New Testament] writers makes an attempt to formulate a system of Christian theology." Provisionally accepting the dates assigned to the books of the New Testament by the author of "Supernatural Religion," Mr. Row shows that the evidence supplied by the greater Epistles of St. Paul is sufficient of itself to establish the fact that Jesus Christ rose from the dead, and thus to support a Divine revelation as the basis of the New Testament. There is nothing of the clerical mind about Mr. Row. A plain common-sense is his chief resource. Holding as he does that faith is nothing more than "a legitimate branch" of reason, "exercised in a special subject-matter," that, in short, "faith is the acceptance of truths which lie beyond the sphere of our personal knowledge, on an adequate attestation," he is peculiarly able to meet the author of "Supernatural Religion" on common ground.

We do not call Mr. Row's a good book, though it is not wanting in good materials. Nothing but re-writing would substantially improve it. Those who peruse it will find it salutary and impressive; at the same time it continually misses fire through a constitutional lack of compression. By needlessly reiterating what has been said before, and again and again making tantalising promises of what is to follow, the writer cruelly racks the patience of the most sympathetic reader. Reduced to a terse argument one-third of its present bulk, it might do good service on behalf of the Christian Evidence Society, at whose instance it has been composed.

The theological mind of Belfast is still fermenting in a strong effort to expel the leaven of Tyndall. We have received a budget of able lectures, whose excellence and cheapness should bespeak them a wide circulation.\* Entering on a question which, in the present state of our knowledge, Mr. Row declines to prejudge, Mr. Murphy decides that miracle is the exertion of a superior kind of force at the summit of an ascending scale. Gravitation, chemical attraction, vital force, animal instinct, human reason,

miraculous power—these are the steps of the staircase of forces. Mr. Murphy's account of the offices of miracle is more comprehensive than Mr. Row's. "First, and most simply, they are benefits or fruits of the Divine compassion. In the next place, they are symbols, accomplishing in the material sphere, and on the mortal bodies of men, what Christ was prepared to accomplish in the material sphere, and on their immortal souls. Finally, they are evidences, proving by irresistible inference—first, the claim of the miracle worker to be 'a teacher come from God,' and second, the truth of what He teaches." Mr. Murphy has a passage of fine insight on the subject of unrecorded revelations. We like his lecture so much that we are sorry he speaks of "bruised billows" and "pavemented wave."

Mr. Habershon's little volume\* is popular and well-intentioned, but not more than popular and well-intentioned. It carries a glaring misprint in the scrap from Lord Bacon's Latin which figures as the motto upon the title-page. We make the author a present of the reference: *De Augmentis Scientiarum*—lib. ix. cap. 1. Equally unlucky is the slip made in the few German words which appear on the back of the title. A scholar will hardly care to investigate further—*non tali auxilio*. The average member of a Young Men's Society, such a body as the one to which this publication was originally given as an essay, may find it useful and edifying. With a few text books, and a good knack of arrangement, he might easily produce one as good, or better, himself. When will our well-meaning defenders learn that to dignify such slight and superficial work with the name of a "Reply," is simply to play into the hands of the enemy?

With much eccentricity of presentment, and a "taste" for doggerel rhymes which will scarcely be shared by the intelligent reader, Mr. Morris† revives (apparently with complete unwittingness on his part) the original Quaker doctrine of Immediate Revelation. The idea that "God-consciousness is Christ-consciousness" (p. 23), supplies the very keynote of Barclay's "Apology."

#### SYDNEY DOBELL'S POEMS.†

The appearance of this collective edition of the works of Sydney Dobell will be gratifying to many. In spite of mannerisms, he was a poet of great originality, sweetness, and strength, with a promise of truer dramatic intent and larger scope than any of those with whom his name came to be more directly associated. He had a lively fancy, and a powerful imagination balanced by a keen interest in all that concerns the welfare of humanity. He was a man and a patriot first, and this greatly determined the tone and structure of his poems. He did not bow to the canon, "Art for art's sake." He would have marred his best line, if he had perceived that its harmony was obtained by any appearance of departure from truth. Indeed one is sometimes driven to the idea that he sought a "corrective" to over-worship of mere word-music in the sudden start and unexpected turn that often seemed to set at naught ordinary rules. Thus he came to be called a "spasmodist." The word has now gone out of fashion, as it deserved; but, if we may be allowed to put it so, Dobell, if he was such, was a "spasmodist" by nature, and never affected the character. Much in his work that might be superficially taken to justify this classification simply arises from the subtlety of his thought, and the answering readiness of his imagination, which was so profuse of metaphor, that simplicity was not seldom lost. And yet, ever and anon, we come on passages that break on the ear birdlike sweet—true and full, like a lark's song over the hurry and strife of the highway. Dobell is not alone in the main fault to be found with his poems—that they betray exuberance. The explanation is so far found in the fact that they were all written while he was young. The same has been the case with poets of the highest order, even with Shakespeare himself in his earlier productions. Dobell, if he imports too much of himself into all his leading characters, never escapes into a pseudo-ideal world, never shakes the dust from his feet in derision of the real—he celebrates simple affec-

tions, the doing of duty is ever beautiful, and his standing motto might be this:—

"Charitable they  
Who, by their having more or less, so have  
That less is more than need, and more is less:  
Than the great heart's goodwill."

We cannot at present go into any minute examination of Mr. Dobell's poems, as we some time since made an attempt in that direction. There is not much that is new in these volumes—a sonnet or two, a few ballads, and some fragments which are full of character and colour. All, however, illustrate the mind from which they came—its eager curiosity and subtlety, its purity and love of right, its fervid passion for the beautiful and true. The Memoir from Professor Nichol's pen is at once sympathetic and discriminating. "Passing in his prime," says Mr. Nichol, "he has yet lived through fifteen years of enforced silence—his brilliant promise having been cruelly curtailed by physical disaster—into a new atmosphere of the rapidly-shifting cloud-strata of nineteenth-century criticism." He was born in 1824, the son of a wine-merchant at Cheltenham, to which business he afterwards devoted himself. He was educated entirely at home; and to this circumstance Professor Nichol attributes some of his indifference to ordinary criticism. His benevolence saved him from isolation. "He lived more for those around him than for himself," but he lived mentally to a great extent "by himself; for though he gave much he received little, and found it hard to descend from the heights on which, even in boyhood, in solitary night watches, he loved to lose himself, to the beaten paths of meaner life." Besides lofty passages in the "Roman" and "Balder," he has written one or two ballads that will live. "Keith of Ravelston" has a simple grandeur, as weird as it is suggestive; and some of those in "England in Time of War" are full of realistic power, yet touched and elevated by sentiment. Sydney Dobell's poems well deserved to be put before the public in a collected form: it is something more that it has been done with such taste that we can say we have seldom handled more handsome volumes. The portrait we can believe to be a true likeness. Feminine fineness, along with resolution, courage and composure—these are what it suggests to us.

#### "SHAKESPEARE DIVERSIONS."\*

Mr. Jacox, in a preface replete with quiet humour and confession, tells that these "Diversions" are not meant to be "diverting," save in the sense of "implying a characteristic digressiveness, as well as offering something 'in the way of entertainment, neither 'fast' nor 'loud,' nor in the least pretending to 'tickle the palate that can be tickled with 'nothing quieter than a screaming farce.' And he goes on to add that it was of himself the writer was thinking when he fixed on the term "diverting." "For it had become a necessity to divert his thoughts from the 'nightmare pressure of 'obstinate questionings' and 'blank misgivings' whose presence was not otherwise to be put by; the more so when health had failed him, and—'by 'fallings from us,' 'vanishings,'—other 'treasures; that were, in possession, and that 'are, in memory, dearer still.' On his own principle of calling all the great ones of the earth in testimony, what a record might we make of gifts to the world similarly shaped, similarly offered. That is a chapter which he may some day give us, and how suggestive and effective it would be. For Mr. Jacox, though he has shown little evidence of creative faculty, has in perfection the gift of gathering instances and relating them with such taste and sympathy as to impart unity to what else were but a bundle of unconnected quotations. His method of dealing with Shakespeare is original and happy, and suffices to show, by the unstrained contrast here presented between his way of viewing human nature and that of others, how sublimely rich he was; how much of a seer and prophet. Five characteristic texts from the sonnets are first illustrated, and then four from the poems. Here Mr. Jacox's wide reading and power of seizing the characteristic point are well seen, and ever and anon we come on piquant remarks and subtle reflections which show us the secret of his power. He selects and quotes well, because he is himself a subtle and shrewd thinker, who might have done well in higher literary endeavour than these volumes may be said to imply. The studies of Lear, Hotspur, and Falstaff, following the chapters on the son-

\* *Science and Revelation: their Distinctive Provinces.* With a Review of the Theories of Tyndall, Huxley, Darwin, and Herbert Spencer. By the Rev. Professor PORTER, Author of "Giant Cities of Bashan," "Murray's Handbook to Syria," &c. 1874. (Mullan, Belfast.)

† *Design in the Structure and Fertilisation of Plants a Proof of the Existence of God.* With Illustrations. By Dr. MOORE, Glasnevin, Dublin. 1875. (Mullan, Belfast.)

† *Herbert Spencer's Principles of Biology.* By the Rev. Professor WATTS, Author of "Atomism," &c. 1875. (Mullan, Belfast.)

† *The Doctrine of an Impersonal God, and its Effects on Morality and Religion.* By the Rev. W. T. MARTIN, Newtownards. 1876. (Mullan, Belfast.)

† *Miracles and Prophecy—Direct Proofs that the Bible is a Revelation from God.* By the Rev. A. C. MURPHY, Londonderry. 1876. (Mullan, Belfast.)

\* *The Wave of Scepticism and the Rock of Truth: a Reply to "Supernatural Religion."* By MATTHEW HENRY HABERSHON. 1875. (Hodder and Stoughton.)

† *God in Consciousness: the Immovable Foundation of Supernatural Religion.* By JOSEPH MORRIS, Minister of Brunswick Chapel, Bristol. 1875. (Hodder and Stoughton.)

† *The Poetical Works of Sydney Dobell.* With Introductory Notices and Memoir by JOHN NICHOL, M.A. Oxon., LL.D., Professor of English Literature in the University of Glasgow. In Two Volumes. (Smith, Elder, and Co.)

\* *Shakespeare Diversions: A Medley of May-day Weir.* By FRANK JACOX, Author of "At Nightfall and Midnight," "Cues from all Quarters," &c. (Daldy, Isbister, and Co.)



nets and the poems—which, we should remark, have evidently been given at the outset to show the remarkable growth and self-consistency of Shakespeare's mind—are in every respect fresh and suggestive. Quotations are brought from the most unexpected points to throw light on the speeches put into the mouths of the characters; and difficulties due to over-critical minuteness are thus indirectly cleared away, simply because the dramatist is followed with intent to track the broad conception rather than to elucidate mere details of language. We have also some delicate criticism on great authors, deposited, as it were, in incidental remarks on the different ways in which they approached and dealt with life and nature, love and passion, human frailty, heroism. It is impossible for us to justify our position by extracts. Every page has something memorable. It is a book to be taken up again and again, and read alongside of the works which it seeks to illuminate. Sometimes a paragraph is a little essay in itself, as for example, this in the section "Good looks at a looking-glass"—on the text from Lear—"There was never yet a fair woman, but she made mouths in a glass."

"Reflections of familiar faces at the glass crowd upon us from fiction, old-fashioned and new. There is Sophia Western's woman, Mrs. Honour, too much absorbed in surveying her own feature, 'in which, of all others, she took most delight,' to observe the 'effect produced by her discourse on her young mistress's countenance.' And there is Sophia herself, in the penultimate chapter, interested to know what the security, the pledge for her inconstant love and future constancy may be, and forthwith led by him to the glass, to see that pledge in her peerless self. There is Scott's Amy Robsart, breaking off from her joyous talk with Janet, to look at herself 'from head to foot in a large mirror, such as she had never before seen,' and viewing 'with pardonable self-applause,' the reflection of such charms as were seldom presented to its polished surface. There is Ethel Newcome, looking from the grandmamma, who foresees in her the prettiest countess in England, to the glass, which very likely repeated on its shining face the truth her elder had just uttered. Shall we quarrel with the girl for that dazzling reflection; for owning that charming truth, and submitting to the conscious triumph? Give her her part of vanity, of youth, of desire to rule and be admired. There is Adam Bede's Hetty, ill tempered with her bit of a glass every time she dresses by it because of the numerous dim blotches sprinkled over it, which no rubbing would remove; though even that mottled old mirror could not help sending back a lovely image. There is Molly Gibson looking at herself in the glass with some anxiety, for the first time in her life, and seeing here a slight, lean figure, a complexion browner than cream-coloured, &c., and thinking herself not pretty, as she turns away, yet not quite sure. She would have been sure, at least her author is for her, if, instead of inspecting herself with such solemnity, she had smiled her own sweet, merry smile, and called out the gleam of her teeth, and the charm of her dimples. There is the narrator of *Aunt Margaret's Trouble* recalling, fifty years later, that picture, not a touch or tint in which had meanwhile faded: 'I knew very well that it was not a beautiful face—that it was scarcely even pretty. But it was irradiated now with a light that transfigured it.' And once more, and by way of contrast, perhaps of relief by contrast, there is Miss Squeers in confabulation with Phib, but intent on her own little glass, where, like most of us, it is said, she saw—not herself, but the reflection of some pleasant image in her own mind.

"To the thinking of Judge Halliburton's shrewd senator, looking-glasses are the greatest enemies ladies have, and ought all to be smashed—not that they are false, for they will reflect the truth if they are allowed; but, unfortunately, truth never looks into them. When a woman consults her glass, she wishes to be pleased, she wants to be flattered, and to be put on good terms with herself, so she treats it as she would her lover; she goes up to it all smiles, looking as amiable and as beautiful as she can."

This is a specimen of the lighter vein with which the volume abounds—an airy, playful fancifulness—which is most attractive; for the deeper elements, the appreciation of pity, passion, and tragedy, the reader should turn to the last section on Lear, with which we are quite sure he will not be disappointed. Though books of this class are wont to find "the audience fit though few" only, we hope Mr. Jacox may meet with such favour as to encourage him to publish the whole series of these "Diversions," which, in our case, at all events, have justified the name as the writing of them did in his.

#### QUARTERLIES.

The contents of the new number of the *British Quarterly* are vigorous and fresh. The opening article on Gaspard de Coligny gives us more information respecting the great Huguenot leader than we remember to have seen in English dress before. It includes a good record of the times in which he lived. The view, however, that Catherine acted, at the supreme crisis, not from courage but from fear, is a new one. The writer says, "She was afraid; she thought that fanaticism would prove stronger than patriotism. She was afraid, it is the sad refrain that runs through the history of these reigns; the Queen-Mother was afraid. Like all cowardly natures Catherine hated those

"whom she feared." The next article, on the "Higher Pantheism," based upon Mr. Picton's remarkable work, will attract attention from the fair disposition of the writer. Mr. Picton is criticised, but he is not abused. (On the contrary, says the reviewer:—

"If we could only forget the issues, and look on Mr. Picton's essay as a piece of mere metaphysical fence, like that of Professors Ferrier and Calderwood on the Absolute, we should have no expression but one of admiration for the beauty of the style, and of those illustrations which, as in a perfect building, give strength to the edifice, while they only seem intended to lend it fresh grace and airiness. We come upon passage after passage which almost shakes our judgment, and compels us to put the book down, as the House adjourned after Sheridan's famous Begum speech. We have questioned ourselves whether it is not theological bigotry to class Mr. Picton with these, whose only altar is an unknown God. But, *amicus Plato magis amica veritas*."

Does not the reviewer of Björnsterne Björnson a little over-rate that writer? The works of his that we have read—the "Fisher Girl" for instance—are fair enough, but certainly not remarkable. The remarkable thing is that Norway has given us a novelist. But we must remember what is said by this critic who protests against criticisms on Björnson "formed merely on translations of his works." What, then, are all the critics to do? We have a tender and good article on "Livingstone's Last Journals," and a competent account of "Kinglake's Last Volume." Having read these, the reader may brace himself up for two thoroughly good papers belonging to the region of ecclesiastical politics. The first is on "Ultramontanism and Civil Allegiance," in which the whole question at issue is placed before the reader with equal knowledge and power. It is a paper from which we could quote and quote; but we have space only for one paragraph:—

"Every State throughout the world in which the Romish religion is established or tolerated, is put more or less into a difficulty by the Decree of the Vatican. The sphere of faith and morals to which that decree extends, is so very comprehensive, that a very little ingenuity can, as is well known, make it include almost everything in the life of man or in the affairs of a nation. The infallibility that it affirms, extends to all the Popes of past ages, and gives new force to all their Bulls, Allocutions, and official declarations, from those of Siricius down to Pío Nono. It is prospective, as well as retrospective; there is no *ex cathedra* statement, however absurd or extravagant, that a Pope may choose to utter in future, that the reception of the Vatican decree does not prepare men by anticipation for hailing as the voice of God. How the power of pronouncing infallible decisions may be exercised in future, may be judged of by the fact that the present Pope has already in the *Syllabus* condemned as errors the non-intervention of a civil Government in the quarrels of foreign nations, the separation of Church and State, and the toleration of different forms of faith in a Catholic country. Dr. Newman has plied all his intellectual skill in a futile attempt to diminish the force of this fact; but the fact remains, when he has done his best. No man knows what new article of faith, or what new declaration on duty, the Pope may issue at any future time; but no matter what, a Roman Catholic, on pain of sacrilege and heresy, is bound to accept it when it comes as the voice of the Infallible, and consequently the revealed will of God. If a State shall now accept the dogma of the Vatican, it cannot at a future day consistently resist any ecclesiastical demand whatever; for if it should, it may be reasonably charged with resisting what itself once admitted to be the voice of the Almighty, and no arrow in the Church's quiver will be found too keen to avenge the insult and the outrage."

The article on Mr. Gladstone's retirement is an able review of the political position, which closes in the following hopeful tone:—

"Mr. Gladstone has avowed himself deeply reluctant to undertake the work of disestablishment. But he has abandoned the grounds of defence he once took up; he has gradually, as his powers have matured, become more boldly and comprehensively Liberal; and our surmise, which we give only as such, is that he feels the path indicated by Mr. Bright to be the only one on which the Liberal party can advance. We are able, at all events, to state that his sentiment towards the Non-conformists is one of cordiality and satisfaction. May the day not be very far distant when political relations will be renewed between the Liberal party and the greatest of Liberals!"

An ingenious article on Michael Bruce's "Cuckoo," with the usual able and elaborate notices of "Contemporary Literature," closes this number.

The *New Quarterly* is for the most part exceedingly interesting. Mr. Jefferies, who seems to be saturated with suggestions of the agricultural order, and who writes with great common sense, urges the increase of allotment gardens, and says a good deal about them. There is a very interesting paper by Dr. Leary upon the "Religious Element in Chaucer," written, of course, with sympathy. Dr. Leary writes of the religious character of English poetry, and we do not know that exactly this thing has been said before:—

"But of all European poetry none has been so eminently and distinctly religious in tone and spirit as that of England; from the days of Chaucer to the days of Tennyson. How comes it, we ask, that English poetry has been the most successful, because the truest, interpreter of the doctrine of a personal God in his rela-

tion to the soul, to man and to his duty, and to nature, God's handiwork? How comes it that the poets of England have overpassed all others in glorifying and immortalising the noblest and purest type of what is most divine in manhood, in womanhood, in childhood? How comes it that in them more than elsewhere, we find, as in the Psalms of David, the whole music of the human heart when touched by the hand of its Maker—strains in harmony with every mood of the religious mind, with every chance and change of our earthly pilgrimage?"

Thanks to Dr. Leary for this genial, pleasant paper. There is good writing in "Trout Fishing," by Mr. Banks, which is published just at the proper time, and from which much may be learned. Musicians should read the article on Wagner by Dr. Hueffer. The writer believes in Wagner almost as much as Wagner believes in himself—which is saying not a little. We have read his paper with curiosity. Miss Cobbe writes with vigorous humanity upon "Vivisection," and Mr. Buchanan contributes a charming paper on "Thomas Love Peacock." We take from it this, for there has been a good deal of criticism lately about Shelley:—

"I have no intention to open up a useless controversy, although I may say at once that I am not alone in considering Peacock's vindication of Harriet Westbrook to be the noblest literary memorial he has left behind him; and I, for one, would rather have written it than either 'Prometheus Unbound' or the 'Cenci.' Shelley-worshippers, in order to complete their apotheosis of a singular man of genius, had thought it necessary to blacken the fair fame of as true and gentle a woman as ever drew English breath; had attempted to show, while harmonising Shelley's conduct with the doctrine of *Wahlverwandschaften*, that the first Mrs. Shelley was a childish and uncongential spirit: not content with that, had gone to the extremity of depicting Mary Godwin as an angel incarnate; and altogether had pretty well succeeded in convincing the public mind that Harriet Westbrook had done an exceedingly ill-advised and ill-natured thing when she drowned herself in the Serpentine in December, 1816."

The two novelettes in the present number of the *New Quarterly* by Mr. Dangerfield and Mr. Cashel Hoey are both good.

The new number of the *Theological Review* has in the first place an article on Calvinism by the Rev. R. B. Drummond. It is intended in some measure as a reply to Mr. Froude's celebrated address at St. Andrews. He shows that the attempt "to obliterate the distinction between sins and crimes" was by no means very successful at Geneva. Otherwise the article is rather thin, and the writer scarcely grasps the deepest interest of the subject. The chief paper, however, in this number is one by the Rev. Charles Beard concerning "The Controversy on the Vatican Decrees." We think that in the following sentences he hits the right nail on the head. "The whole conflict as to the suggested antagonism between the claims of the Pope and those of civil allegiance appears to us to have been too much carried on in the airy regions of abstract principles and impossible cases." "The contention is that the real Catholic difficulty does not at all arise in connection with possible Armadas and impossible revolutions, but with questions of marriage, and burial, and education, and monastic life." "The most important and most immediately pressing of these questions is however that of primary education." "Wherever there is a large Catholic population as in Liverpool and Manchester, it is felt to be absolutely impossible to put in force stringent compulsory regulations." This, if no other, is surely a real religious difficulty, over which no "cantering" seems possible. Amongst the other articles we may mention as specially interesting the "Miscellaneous Theological," by T. K. Cheyne, M.A., and John Kenrick, M.A.

The most original paper in the *London Quarterly* is on "Calderon," of whom very few of even well-read people know much, yet will be glad, we think, to know more, and the knowledge is given here. We have papers on "Livingstone's Last Journals," on "M. Guizot," on "Dr. Grenville," and three well-written papers upon theological subjects—"Conscience," "The Philosophy of Natural Theology," and "Theories of the End of Evil." We are glad to see the reverence of the writer of this last article.

#### THE FORTNIGHTLY AND CONTEMPORARY REVIEWS.

The *Fortnightly Review* opens with one of Professor Clifford's materialistic essays, originally delivered as a lecture in Liverpool. The purport of this essay may be best learned from the following extract:—

"Suppose you put the end of a poker in the fire and make it red hot, that end is very much hotter than the other end, and if you take it out and let it cool you will find that heat is travelling from the hot end to the cool end, and the amount of this travelling, and the temperature at either end of the poker, can be calculated with great accuracy. That comes out of Fourier's theory. Now, suppose you try to go backwards, in time, and



take the poker at any instant when it is about half cool, and say this equation: Does it give me the means of finding out what was happening to it before this time, in so far as that state of things has been produced by cooling? You will find the equation will give you an account of the state of the poker before the time when it came into your hands, with great accuracy up to a certain point, but beyond that point it refuses to give you any more information, and it begins to talk nonsense."

This is no doubt perfectly true. But Professor Clifford, apparently thinking it not sufficiently obvious, proceeds to illustrate the truth farther by talking a considerable amount of nonsense himself, about "The First and the Last Catastrophe." The sum of the information the writer wishes to convey is that we know nothing whatever about one or the other. But as is his wont, he cannot propound this nothing without doing his best to shake and confound all ordinary notions of certain truth. In our innocent way we have always been accustomed to suppose that the word atom meant something which cannot be cut up or divided in any way whatever. Consequently, about the origin of atoms, if there are such things, there are only two possible theories. Either they were miraculously created by Omnipotence, or they are self-existent, and never had any origin at all. But Professor Clifford is of a different opinion. He thinks they may have been produced by a process resembling "natural selection." But if so it is perfectly clear that their indivisibility must be abandoned. Because whether they have been built up or worn down, in either case they must be composed of more finely divisible matter. But as Professor Clifford does not regard it as at all certain that two straight lines cannot enclose a space, we are not in the least surprised that he seems to think it possible for matter to be at once divisible and indivisible. The editor's continuation of his essay on Diderot is a good specimen of his usual dry, incisive, unimpassioned criticism. Seven stanzas entitled—"A Vision of Spring in Winter," by Mr. Swinburne, are amongst the best and purest specimens of this poet's genius. The delicacy of touch with which the vague expected beauty of the unborn season is depicted, is admirably adapted to pictures of dreamland. Take this, for instance, of the unborn spring spirit that yet

"Lives a ghost's life of daylong dawn and eve."

"Sunrise it sees not, neither set of star,  
Large nightfall, nor imperial plenilune;  
Nor strong, sweet shape of the full-breasted moon;  
But where the silver-sandalled shadows are,  
Too soft for arrows of the sun to mar,  
Moves with the mild gait of an ungrown moon;  
Hard overhead the half-lit crescent swims,  
The tender-coloured night draws hardly breath,  
The light is listening;  
They watch the dawn of slender-shaped limbs,  
Virginal, born again of doubtful death,  
Chill foster-father of the weanling spring."

There is an interesting paper on "Tenant-right," by Mr. F. S. Corrance, in which he traces the history of the Ulster custom, and is by no means satisfied with it as an ultimate solution of the questions involved. Another paper on the "Poor Law and the Peasantry," by Mr. W. H. Roberts, should be read together with this. It touches a plague spot in our English civilisation which nothing but some radical reform in our land laws can reach.

The *Contemporary Review* certainly does not startle us this month with any great novelty. As bearing on the controversy about Vaticanism, the first article, by Mr. Edwin H. Baverstock, has, however, a certain amount of interest. He reproduces the opinions of a certain French Jesuit, Louis Maimbourg, born in 1610. When it is remembered that one special object in the original constitution of the Jesuits was to uphold the Papacy and to maintain the discipline of the Universal Church under the headship of Rome, it is remarkable to find one of the Order writing thus: "It is evident 'to all men, that neither these bishops of Asia and 'of the East, nor St. Irenæus and the Gallican 'Church, nor the bishops of other countries, who 'wrote so smartly to Pope Victor in favour of 'these Eastern Churches, did believe the Pope 'to be infallible. For had they believed it, it is 'certain, on the one hand, that these Asiatics 'would have submitted to the decree of the Pope 'as they afterwards submitted to that of a Council, because they believed, as all other Catholics 'do, that a Council is infallible; and, on the other 'hand, it is very clear that St. Irenæus, and so 'many other bishops, would not have written as 'they did to Pope Victor, and found fault with his 'conduct; for they never questioned but that 'those who refused to obey an infallible tribunal 'ought to be condemned and punished. It was 'not, then, believed in the Church, that the 'Pope had the gift of infallibility, though he 'might make a decree for the instruction of

"all believers." A brief article by the Earl of Pembroke on "The Bogeys of the day," is characterised by considerable common sense if it can lay no claim to profundity. The arguments for fate on the one hand and free will on the other are put with much terseness and the old maxim, "solvitur ambulando," is applied with refreshing simplicity. The difficulty of knowing what to live for is also treated, and the sacredness of obvious duty without regard to remote contingencies is insisted upon. Has Mr. Julian Hawthorne worked out Dresden? We should fear so by the comparative dullness of the chapter he gives us this month. It is very odd, but so it is, that this article on Dresden Diversions is the least diverting of the whole series of Saxon Studies.

#### BRIEF NOTICES.

*A Brief Defence of Supernatural Christianity.* By JOHN KENNEDY, M.A., D.D. (London, Daldy, Iabister and Co.) This little volume of about eighty pages, neatly bound in cloth, is the review of the philosophical principles and historical arguments of the book entitled "Supernatural Religion," which was published as a supplement to the *Nonconformist* on January 27 last. It is republished in a permanent form, with corrections and additions, "at the urgent request of theological professors 'and others who think that it may render service 'to the cause of truth."

*Select Thoughts on the Ministry and the Church, &c.* By the Rev. Dr. DAVIES. (W. Tegg and Co.) This is certainly an exhaustive collection, from all classes of writers, of the best things that have been said concerning the subjects referred to in the title. As the compiler says, it is "gathered from 'the literature of all times." We could point to omissions, but it would be invidious to do so. The work is well arranged, and will be found admirable for reference.

*Showers of Blessing.* A Book for the Times. By WILLIAM LANDELS, D.D. (J. Nisbet and Co.) This is a small work written in the presence of the religious revival—methodical in arrangement, clear in thought, high in purpose. Dr. Landels believes that what was once possible to the Christian Church, as in the days of Pentecost, is possible now, but the conditions must be the same. He lays down the spiritual principle underlying the extension of the Truth with soundness and firmness. He thoroughly endorses the work of the American Evangelists, but as he says, "The only revivals which we have found 'spiritual and enduring, have not been of man's 'getting up, but of God's sending down."

*Disestablishment a Duty: an Appeal to the Conscience.* By J. G. VAN RYN. (John Snow and Co.) The author of this very earnestly and vigorously written pamphlet views the question of disestablishment mainly in its religious aspects. He holds that it will be no destruction of the Church; that it will be no spoliation; that it will not be a way to an atheistic state, nor to an hierarchical dominion; that it will be no disparagement of the true supremacy of the Crown; that it will remove "what is against the fundamental principles of 'Christ's kingdom"; "what counteracts the 'working of God's Spirit in the hearts of believing Church people; and an Impediment to 'the Coming of God's Kingdom." We have given, in these words, the author's own outline of his subject. We can only add that the work is written in a devout spirit, and that it is impressive with arguments which cannot be too often remembered in the conduct of the disestablishment movement.

*Joshua and his Successors, etc.* By W. H. GROSER. Part II. (Sunday School Union.) We noticed the first part of this work a few weeks ago, Mr. Groser has now completed his task, bringing the work down to the time of Samuel. This contains, as did the previous volume, the results of wide reading very carefully stated, and will throw, to many, great light upon the text of some of the earlier historical books of the Old Testament. It is also well illustrated. Sunday-school teachers will find it a valuable aid.

*Ten Days' Mission.* By the Mission Preacher, the Rev. W. H. M. H. AITKEN, M.A. (Dickinson and Higham.) Mr. Aitken is incumbent of Christ Church, Everton, and these twenty addresses were delivered during the ten days' mission under the dome of the Brighton Pavilion. They are characterised by directness and fervour of the old Evangelical order, and Mr. Aitken says that the time of the mission was one of "very remarkable 'blessing." The work is of the class of revival sermons.

MESSRS. CASSELL, PETTER, AND GALPIN'S SERIALS.—The *Bible Educator*, edited by Professor Plumptre, and containing papers from some of the most eminent scholars and divines of the day, is now completed. The entire work should be in the library of all who would have the latest historical, philological, and scientific light that can be thrown upon the Scriptures. We have from time to time passed our opinion upon this indispensable help in the study of Biblical literature, and we may add that the last part is enriched with a specially-complied general index, containing references to upwards of ten thousand texts adverted to in the work, and about the same number of references to words and subjects forming the text. The publication will be followed by a new edition of *Cassell's Bible Dictionary* in sixpenny monthly parts.—Parts 5 and 6 of Dr. Wylie's *History of Protestantism* are almost entirely taken up with Martin Luther, the ever-fresh events of whose career are told with graphic force, aided by numerous illustrations. The woodcuts of Wittenburg, Augsburg, Weimar Castle, Erfurt Cathedral, and other places sacred to the memory of the great Reformer, will be welcome to the reader.—The reissue of *Dore's Bible* has now reached the New Testament. The last two parts abundantly set forth the versatility of the great French artist. In the one case his illustrations are drawn from the terrible battles or tragedies associated with the Maccabean war; in the other from the earliest scenes in the life of our Lord. The "Flight into Egypt" and the "Sermon 'on the Mount" are in Dore's best manner.—We note the progress of the sixpenny parts of the *Child's Bible* down to the death of Jacob. Each part contains about a dozen illustrations of more or less merit—two of the full-page engravings being from celebrated French artists.—*Daily Devotion for the Household* has reached to Part 4. For each day (morning and evening) there is a hymn, a short passage of Scripture and a prayer founded upon it. The prayers are brief, simple, and devotional.—The *History of the United States* is, as we have before remarked, a much needed compilation. How many Englishmen—Nonconformists we may say—are familiar with the early history of New England, and the draconic severity of its strange laws, with the intervention of Charles II. on behalf of conscience, and the many tragic episodes that marked the relations of the settlers with the Indians, as here related? The illustrations are abundant, and some of them superior.—This spirited firm are meeting a public want by a reissue in cheap parts of the *Technical Educator*, which has been justly described as "the most comprehensive and practical 'and yet the cheapest industrial guide-book of 'modern days." The illustrations are very useful.—The *Races of Mankind* (Part 26) has varied and useful woodcuts on Western African tribes, and is well edited by Dr. R. Brown, Secretary of the Edinburgh Royal Physical Society.—*Cassell's Illustrated Shakespeare* is issued in the quarto size, and there are many whole-page engravings, some of them striking designs. Part 14 is taken up with *As You Like It*. Though very well got up, this edition of our national dramatist is marvellously cheap.—*Old and New London* abounds in the most curious information and gossip gathered up by the industrious editor, and in really valuable illustrations. The last two parts relate to Westminster and the western suburbs, and contain some remarkable views of old streets and buildings—amongst them Soho-square in 1700, and Leicester-square in 1750, which quite bewilder our modern eyes. Mr. Edward Walford does his work right well.—In the recent parts of *British Battles by Land and Sea*, Mr. James Grant has been telling briefly, but with force, the story of the Crimean campaign and the Indian mutiny. If his vivid pen does not realise the ghastly scenes, the many grim illustrations will do so.—With *Little Folks* for March the publishers issue a large oleograph picture, "Look at me, 'Mama," which has proved a great attraction. The magazine itself is a marvel in the way of variety and adaptation.

#### Gleanings.

Umbrellas are now made with an oval pane of glass inserted in the front breadth, through which anything approaching may be seen.

"Are them all Bibles?" asked a greenhorn the other day of a clerk in the surrogate's office, pointing to the large volumes of wills upon the shelves.

"No," said the clerk. "They are testaments." GROSS NEGLIGENCE OF DUTY.—Sunday-school Teacher: "What did your godfathers and godmothers then for you?" Sunday-school Dunces: "Nothing at all, Miss. Neither then nor since."



A man went home and found his house looked up. Getting in at the window with considerable difficulty, he found on the table a note from his wife: "I have gone out. You will find the door key on one side of the doorstep."

A gentleman entered a bachelor's room, and looking round, said, "Very snug—rather too snug; but I suppose they are large enough for a bachelor?" "Yes," said the bachelor; "but I suppose if I had had a better half I might have had better quarters."

A couple of Yankee neighbours became so inimical that they would not speak to each other; but one of them, having been converted at a camp-meeting, on seeing his former enemy, held out his hand, saying, "How d'ye do, Kemp? I am humble enough to shake hands with a dog."

CONSOLATION.—A good deacon, making an official visit to a dying neighbour, who was a very churlish and universally unpopular man, put the question, "Are you willing to go, my friend?" "Oh, yes," said the sick man, "I am." "Well," said the simple-minded deacon, "I am glad you are, for all the neighbours are."

A PERTINENT REMARK.—A popular English Nonconformist minister was residing with a farmer in Glasgow, while on a visit to that city, whither he had gone on a deputation from the Wesleyan Missionary Society. After dinner, in reply to an invitation to partake of some fine fruit, he mentioned to the family a curious circumstance concerning himself—viz., that he had never in his life tasted an apple, pear, grape, or indeed any kind of green fruit. The fact seemed to evoke considerable surprise from the company; but a cautious Scotchman, of a practical, matter-of-fact turn of mind, and who had listened with much unconcern, dryly remarked: "It's a peety but ye had been in Paradise, and there might na hae been any faa."

TURNING THE TABLES.—A certain parish schoolmaster in the South of Scotland was much annoyed by the obtuseness of one of the pupils in committing to memory the metrical version of the Psalms of David, a portion of which is generally allotted to each pupil as a Sunday task. One Monday morning Tam, as usual, was unable to repeat even the smallest portion of his psalm. Turning to the class the master inquired if any of them had seen Tam on the previous day, or if they knew how he employed his time. This appeal for information was at once answered by a chorus of voices; one boy calling out that he saw him "guddling" minnows in the mill-burn; another that he met him seeking for birds' nests; a third caught him bathing in the lin; and a fourth saw him pestering his grandfather's ass down in the meadows. During this brief colloquy, however, Tam found time to recall his scattered recollections; and he cut short further depositions by starting in a low and plaintive tone his allotted psalm:—

O Lord, how are my foes increased!

Against me many rise;

which he repeated to the end. It is needless to add that further proceedings against him were stayed for that day.

#### AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their Agents, & on analysis I found them PURE & of superior quality."

"At the Docks, I took samples of Horniman's Tea, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in Purity and excellence of quality, with the tea I obtained from their stock at the Docks."

2348 AGENTS—Chemists, Confectioners, &c.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, cloths, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

STEDMAN'S TEETHING POWDERS.—Mrs. Hughes, of Beechfield, Poulton-le-Fylde, Lancashire, writes:—"I have used your teething powders regularly for nearly two years, and in no single instance have I found them fail. No words of mine can half express the confidence I have in them, nor convey any idea of the great value and comfort they have been to me and many other mothers to whom I have recommended them." Also highly approved by Lady Susan Milbank, Ashfield, Suffolk. Stedman's Teething Powders are prepared by a Surgeon, formerly attached to a Children's Hospital. Trade mark, a gum-lancet. Refuse all others. Price 1s. 1½d. and 2s. 9d.—Dépôt, 78, East-road, London, N.

ASTHMA, AND MALADIES OF THE CHEST AND LUNGS.—SLADE'S ANTI-ASTHMATIC CIGARETTES, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria Park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be) in every case, and in many instances a final cure. Bottles, 2s. 9d., 4s. 6d., and 11s.—Thomas Slade, 118, Long Acre, London, and all chemists.

VALEUDO VISQUE LIBERIS.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for shaking custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

### BIRTHS.

WILLIS—April 5, at Cleveland House, Eaton, Norwich, Mrs. Colman Willis, of a daughter.

SPICER—April 9, at 12, Marloes-road, Kensington, the wife of Edward Spicer, of a son.

### MARRIAGES.

ST. DALMAS—FERGUSON.—Dec. 10, at the Baptist Chapel, Colombo, by the Rev. H. R. Pigott, H. G. Emeric de St. Dalmás, son of H. P. Emeric de St. Dalmás, of Wellington, Somerset, to Margaret Christiana, daughter of A. M. Ferguson, of Colombo.

SKENE—CUNNINGTON.—March 31, at the Congregational Church, Richmond, Surrey, by Rev. G. S. Ingram, Alexander Skene, of Aberdeen, to Eleanor Elizabeth, only daughter of Henson Cunningham, Richmond.

GOWERS—BAINES.—April 6, at East Parade Chapel, Leeds, by the Rev. E. R. Conder, M.A., W. R. Gowers, M.D., of 50, Queen Anne-street, Cavendish-square, to Mary, second daughter of Frederick Baines, Esq., Westwood Lodge, Leeds.

FULLER—MANN.—April 7, at the Congregational Church, Holloway, Rev. Thomas E. Fuller, Cape Emigration Commissioner, to Elizabeth Mann, daughter of Rev. Thomas Mann, of Cowes, Isle of Wight.

DAVIDSON—PRESTON.—April 8, at the Congregational Church, Blackheath, George, son of G. Davidson, Esq., of Dean-park, near Edinburgh, to Julia Mary, daughter of G. Preston, Esq., Wickham-terrace, New-cross.

### DEATHS.

MIALL—April 3, at Peckham, in his 30th year, William eldest son of the late William Miall, of London.

ROBINSON—April 10, Sneyd Park, near Bristol, Louisa, the beloved wife of E. S. Robinson, Esq., and daughter of the Rev. David Thomas, B.A.

CHESSON.—April 11, at 3, Lambeth-terrace, Violet, daughter of F. W. Chesson, Esq., aged two years.

## FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

HOLLOWAY'S OINTMENT.—OLD SORES, WOUNDS, AND ULCERS.—The readiness with which Holloway's Unguent removes all obstructions in the circulation of the vessels and lymphatics explains their irresistible influence in healing old sores, bad wounds, and indolent ulcers. To insure the desired effect, the skin surrounding the diseased part should be fomented, dried, and immediately well rubbed with the Ointment. This will give purity to the foul blood and strength to the weakened nerves, the only conditions necessary for the cure of all those hideous ulcerations which render life almost intolerable. No sooner is this Ointment's protective power exerted, than the destructive process ceases, and the constructive business begins. New healthy growths appear and fill up the lately painful excavated pit.

## Advertisements.

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## BURIAL LAWS AMENDMENT BILL.

The Committee of the Deputies of the Three Denominations of Protestant Dissenters appointed to protect their civil rights, submit the following brief statement in reference to this Bill, which stands for the second reading on Wednesday, the 21st of April instant.

In the year 1870 a Bill to amend the Burial Laws was brought forward in the House of Commons by Mr. Osborne Morgan, Q.C., and on the 23rd March, 1870, the second reading was carried by the substantial majority of 111, in a House composed of more than 350 members.

The principle of the Bill having been thus decisively affirmed, it was referred, at the instance of the Government, and on the motion of Mr. Bruce, the Home Secretary, to a Select Committee, who made several amendments in the Bill, to which Mr. Morgan assented; and the Bill, as amended, was brought up to the House, but although the honourable member used every means in his power to get the Bill read a third time, he was unsuccessful; the forms of the House being used by the opponents of the Bill to defeat it, and it was lost for that Session.

A similar result attended the introduction of the Bill in the Sessions of 1871, 1872, and 1873. The second reading was in each year carried by large majorities, but the Bill could not be passed through Committee in the face of the strenuous opposition offered by the opponents of the measure.

Last year the Bill was not brought forward, but Mr. Morgan has introduced it again during the present Session.

The object of the Bill is to throw open Parish Churchyards to all the parishioners without making it compulsory on the friends of a deceased parishioner to have the presence of the Incumbent of the Parish, or the Burial Service of the Established Church used at the interment. The Bill permits the friends of the deceased to have such religious service used as they may approve, and to have the service conducted by such minister or friend as they may select. Ample provisions are contained in the Bill to prevent the abuse of the right conferred by it.

It is submitted that as the people of Scotland and Ireland already possess the right now demanded for the people of England and Wales, there is no valid reason for withholding it. The present Bill does not include certain provisions, limiting the operation of the measure contained in the former Bills. It has been found that these provisions did not lessen the opposition of the opponents of the Bill, and they have therefore been abandoned.

Several cases have occurred recently where Incumbents of Parishes have illegally refused to permit the service of the Established Church to be read at the burial of Parishioners on the ground that such persons, though baptized by their own ministers, have not been baptized by a clergyman of the Establishment; and in country districts the feelings of relatives of deceased persons are continually being outraged by the refusal of the clergy to allow the burial of unbaptized persons. In some cases, no doubt, the refusal is as painful to the Incumbent as it is to the friends of the deceased. The remedy for the grievance is an alteration of the law, such as that proposed to be made by the present Bill, and the Committee very urgently ask for the support of all friends of religious equality in the present attempt to alter the law, so as to give equal rights to all parishioners.

C. SHEPHEARD, Secretary.

32, Finsbury-circus, E.C., 9th April, 1875.

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**BAPTIST ANNIVERSARIES.**  
1875.

Thursday Morning, April 22.

**BAPTIST MISSIONARY SOCIETY.**—INTRODUCTORY PRAYER MEETING at the Mission House, Castle-street, Holborn. The Rev. GEORGE GOULD, of Norwich, will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 22.

**BAPTIST BUILDING FUND.**—ANNUAL MEETING in the Library of the Mission House. Chair to be taken at Seven o'clock. Tea and Coffee in the Lecture Room at Six o'clock.

Friday Evening, April 23.

**BRITISH and IRISH BAPTIST HOME MISSION.**—ANNUAL SERMON at Walworth-road Chapel. Preacher, the Rev. J. CULROSS, M.A., D.D., of London. Service to commence at Seven o'clock.

Friday Evening, April 23.

**BAPTIST MISSIONARY SOCIETY.**—WELSH ANNUAL MEETING, at the Mission House. Chairman—HENRY RICHARD, Esq., M.P. Speakers—Revs. Lewis Evans, of Newport; Cornelius Griffiths, of Cinderford; R. Williams, of Fetter-lane; D. C. Davies, M.A., of Jewin-crescent; and J. G. Jones, of Port Madoc. Chair to be taken at Seven o'clock.

Lord's-day, April 25.

**BAPTIST MISSIONARY SOCIETY.**—ANNUAL SERVICES in the various Chapels in the Metropolis. For particulars see the "Missionary Herald" for April.

Monday Morning, April 26.

**BAPTIST UNION of GREAT BRITAIN and IRELAND.**—President—Rev. A. McLAREN, B.A.—The ANNUAL SESSION will be opened at Bloomsbury Chapel, on Monday, April 26, at Eleven o'clock, when the President's Inaugural Address will be delivered, the Report presented, and the Committee and Officers elected.

In the Evening a SOIREE will be held at Cannon-street Hotel. Tea and Coffee at Six o'clock; Meeting at 7.30, when Addresses will be delivered by representatives of the Baptist Churches in Colonial and Foreign Lands, including—Germany (Rev. J. G. Oncken), Sweden and Norway (Rev. H. Wiberg), Holland (Rev. H. Z. Kloekers), Italy (Dr. Underhill), Palestine and Japan (Rev. Dr. Landels). Tickets, price 2s. 6d., can be obtained at the Mission House, Castle-street, Holborn.

Monday Evening, April 26.

**BIBLE TRANSLATION SOCIETY.**—ANNUAL MEETING, Bloomsbury Chapel, Holborn. Chairman—Rev. E. STEANE, D.D. Speakers—Revs. J. Wenger, D.D., of Calcutta; J. Sale, of Barisal; J. Stock, LL.D., of Salendine Nook; and E. C. Pike, B.A., of Birmingham. Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 27.

**BAPTIST MISSIONARY SOCIETY.**—ANNUAL MEMBERS' MEETING, at the Mission House, Castle-street, Holborn. Chair to be taken at Half-past Ten o'clock by J. J. SMITH, Esq., of Watford.

Afternoon, April 27.

**BRITISH and IRISH BAPTIST HOME MISSION.**—ANNUAL MEMBERS' MEETING, at Bloomsbury Chapel. Chair to be taken at Four o'clock. Tea at close of Meeting.

Evening, April 27.

**BRITISH and IRISH BAPTIST HOME MISSION.**—ANNUAL MEETING, at Bloomsbury Chapel. Chairman—JOHN BARRAN, Esq., J.P., of Leeds. Speakers—Revs. J. T. Brown, of Northampton; Henry Platten, of Nottingham; and J. M. Murphy, from Ireland. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 28.

**A MISSIONARY BREAKFAST** in the Memorial Hall, Farringdon-street, on behalf of the Zenana Mission in India. Chairman—Sir ROBERT LUSH. Speakers—Revs. Dr. Landels, Dr. Wenger, J. Trafford, M.A., J. Sale, and T. Morgan. Breakfast at a Quarter to Nine o'clock. Tickets, Half-a-crown each, to be had at the Mission House, and of the Hon. Secretaries, Mrs. Angus and Mrs. Frank Smith, and of Members of the Committee. As admission is only by Ticket, it is necessary that application should be made beforehand.

Evening, April 28.

**BAPTIST TRACT SOCIETY.**—ANNUAL MEETING at Exeter Hall (Lower Room). Chairman, J. P. BACON, Esq. Speakers—Revs. W. Alderson, of Walworth; J. Daun, of Bradford; W. T. Henderson, of Stoke Newington; and W. G. Lewis, of Bayswater. Chair to be taken at Six o'clock.

Wednesday Morning, April 28.

**BAPTIST MISSIONARY SOCIETY.**—ANNUAL SERMON at Bloomsbury Chapel. Preacher—The Rev. J. CAIRNS, D.D., of Berwick. Service to commence at Twelve o'clock.

Wednesday Evening, April 28, ANNUAL SERMON at the Metropolitan Tabernacle. Preacher—Rev. J. P. CHOWN, of Bradford. Service to commence at Seven o'clock. Hymns for these Services may be had at the Mission House.

Wednesday Evening, April 28.

**BAPTIST TOTAL ABSTINENCE ASSOCIATION.**—A CONFERENCE will be held at the Metropolitan Tabernacle. J. S. WRIGHT, Esq., J.P., of Birmingham, will preside, and the Rev. S. H. BOOTH will read a paper on "A Plea for Total Abstinence with the Members and Officers of our Churches. Conference to commence at Four o'clock. Tea will be provided.

Thursday Morning, April 29.

The ANNUAL SESSION will be held at Walworth-road Chapel, at Ten o'clock. A Paper will be read by the Rev. C. BAILHACHE, Association Secretary of the Baptist Missionary Society, on "Our Relation to certain Religious Aspects of the Time," and the Discussion commenced by the Rev. J. G. GREENHOUGH, M.A., of Bristol. A Motion will be submitted by the ex-President, the Rev. C. STOVEL, on "The Services required of Baptists by the Present Aspects of Popery," and other business will be introduced. The Ministers and Delegates will afterwards

dine at the Rooms of the Metropolitan Tabernacle, by invitation of the London Association.

Thursday Evening, April 29.

**BAPTIST MISSIONARY SOCIETY.**—ANNUAL MEETING at Exeter Hall. Chairman—J. S. WRIGHT, Esq., J.P., of Birmingham. Speakers—The Revs. W. Brock, Jun.; Dr. Mullens; E. G. Gange, of Bristol; and T. Morgan, of Howrah. Tickets for the Meeting may be obtained at the Mission House, or at the Vestries of the Metropolitan Chapels. Chair to be taken at Six o'clock.

Friday Evening, April 30.

**BAPTIST MISSIONARY SOCIETY, YOUNG MEN'S MISSIONARY ASSOCIATION.**—ANNUAL MEETING at the Memorial Hall, Farringdon-street. Chairman—G. WILLIAMS, Esq. Speakers—Rev. S. Manning, LL.D.; John MacGregor, Esq. (Rob Roy); Frank Wright, Esq., of Birmingham; and Rev. F. D. Waldo, of Ceylon. Chair to be taken at Seven o'clock.**THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED THREE MILLIONS.****HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,**

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Leicester .....		12.25	1.41	4.3	6.8	7.30	1.53
LONDON (St. Pancras) ..		2.55	4.5	6.40	8.40	10.0	4.30

DOWN TRAINS—WEEK DAYS.

LONDON (St. Pancras) ..	dep.	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.
Leicester ..		7.20	8.40	12.21	2.27	5.31	6.24
Nottingham ..		7.40	9.15	12.25	2.40	5.45	6.35
Derby .....		8.25	10.25	1.20	3.30	6.35	7.16
LIVERPOOL ..						8.20	3.30

The Up Train leaving Liverpool at 10.30 a.m., and the Down Train leaving London (St. Pancras) at 4.0 p.m., will be formed of

**PULLMAN CARS.**

These trains will convey 1st and 3rd Class Passengers at ordinary fares, in ordinary carriages, and 1st Class Passengers may avail themselves of the Pullman Drawing Room and Sleeping Cars, at a small additional charge, particulars of which may be ascertained at any of the Stations.

A Pullman American Sleeping Car will also be run from London (St. Pancras) to Liverpool by the train leaving London at 12.0 midnight.

The communication between Liverpool and the West of England will also be considerably improved by the establishment of this Service.

For further particulars see the Company's Time Tables.

Derby, March, 1875. JAMES ALLPORT, General Manager.

**ACCIDENTS WILL HAPPEN!!**

Provide against the losses that follow  
by taking a Policy

Against ACCIDENTS of ALL KINDS,

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RAILWAY PASSENGERS' ASSURANCE  
COMPANY,

The oldest and largest Accidental Assurance Company,  
Hos. A. KINNAIRD, M.P., Chairman.

PAID-UP CAPITAL and RESERVE FUND, £160,000.  
ANNUAL INCOME, £180,000.

COMPENSATION PAID, £915,000.

Bonus allowed to Insurers of Five Years' Standing.

Apply to the Clerks at the Railway Stations, the Local Agents, or  
64 CORNHILL, and 10, REGENT-STREET, LONDON.  
WILLIAM J. VIAN, Secretary.

LONDON and SOUTHWARK FIRE and  
LIFE INSURANCE. Chairman, HENRY ASTE,  
Esq.—Chief Office, 73 and 74, King William-street, E.C.

MR. COOKE BAINES, SURVEYOR and  
VALUER, PREPARES and NEGOTIATES  
COMPENSATION CLAIMS for Property Compulsorily  
taken for Railways and other Improvements, and also Values  
property for every purpose.—26, Finsbury-place, Moorgate-  
street, E.C.

ROYAL POLYTECHNIC.—ON EASTER  
MONDAY, New Programme.—1. New Lecture by  
Prof. GARDNER on COOKS and COOKERY.—2. New  
Lecture by Mr. KING, on SPAIN.—3. The ISLE OF  
WIGHT, with new Views.—4. New and original Optical,  
Magical, and Musical Entertainment, The MAGICIAN  
AND THE GENII, in which several wonderful illusions  
and mysteries will be shown. The Entertainment has been  
written by Dr. CROFT, and will be given by Mr. SEYMOUR  
SMITH, assisted by Herr MAX ALEXANDER.—This week  
a variety of Entertainments, including JANE CONQUEST-  
See Programme. 12 and 7. Admission, 1s.

REMOVING or WAREHOUSING  
FURNITURE, &c., application should be made to  
the BEDFORD PANTHEON COMPANY (Limited)  
for their Prospectus. Removals effected by large railway  
vans. Estimates free. Advances made if required.—Address,  
Manager, 194, Tottenham-court-road, W.C.

CAUTION.—WATERMARK "TOBACCO."  
Messrs. W. D. and H. O. WILLS intimate that, to  
prevent Fraud, every packet of their "BEST BIRDSEYE"  
Tobacco now bears the NAME and TRADE MARK of  
their firm, both printed on and WOVEN IN the paper.

ICE CREAM and FREEZING MACHINES.—  
The perfection of simplicity. Creams, puddings, &c.,  
frozen and moulded in one operation, with less than half  
the usual quantity of ice or cost for freezing compound. Costs  
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COMPANY, 470, Oxford-street, W.C.

CLARK'S PATENT STEEL NOISELESS  
SHUTTERS.—Self-closing, fire and thief-proof. Can  
be adapted to any window or other opening. Prospectuses  
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BURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road,  
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In consequence of Spurious Imitations of  
**LEA & PERRINS' SAUCE,**

which are calculated to deceive the Public,  
LEA & PERRINS have adopted

A NEW LABEL,

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which will be placed on every bottle of

**Worcestershire Sauce,**

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\*.\* Sold wholesale by the Proprietors, Worcester;  
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Retail, by dealers in Sauces throughout the World.  
November, 1874.

GENTLEMEN desirous of having their Linens  
dressed to perfection should supply their Laundresses  
with the

**"GLENFIELD STARCH,"**

Which imparts a brilliancy and elasticity gratifying  
to the wearer.

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**GODDARD'S PLATE POWDER.**  
(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled repu-  
tation throughout the United Kingdom and Colonies as the  
BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s.  
2s. 6d., and 4s. 6d. each, and by the inventor, J. GODDARD  
Chemist, Leicester.

Every Nerve of the Body is Strengthened and  
Every drop of Blood is Purified by taking

**WILLIS'S CONDENSED EXTRACT OF**  
**SARSAPARILLA AND QUININE.**

Sent free by return post for 2s. 9d. Infallible Restorer of  
Broken-down Health and Blood Purifier; cures Indigestion,  
Liver Complaint, Gout, and Skin Disease; prevents Con-  
sumption; restores Nerve Power, and prolongs Life. A  
case of Extract dissolved in three pints of water forms an  
essence equal to that sold at 4s. 6d. per pint or more.

W. E. WILLIS, Registered Chemist, Gloucester. No Agents.

STOOPING HABITS, ROUND SHOULDERS,  
PIGEON CHESTS, and other Deformities, are pre-  
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PROVED HYGIENIC CHEST EXPANDING BRACE,  
for both Sexes of all ages. It strengthens the voice and  
lungs, relieves indigestion and pains in the chest and back,  
and is especially recommended to children for assisting the  
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circulars forwarded.

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Mr. Thresh, Chemist, Buxton, writes:—"Many cures  
of asthma, bronchitis, coughs, colds, &c., have come under  
my notice. No other medicine will cure so quickly, safely, or  
pleasantly." In all disorders of the throat and lungs, rheu-  
matism, and all hysterical and nervous complaints, they give  
instant relief. Sold by all druggists at 1s. 1½d. per box.

**THE "ARCHIMEDEAN" LAWN MOWER**

will cut long or wet grass (as well as short and dry)  
without clogging. Is extremely light in draught, simple  
in construction, and not likely to get out of order. It  
can be used with or without Grass Box. Warranted to  
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is "the quickest, most simple, and most efficient Mower  
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is especially adapted for Cutting Slopes, Steep Embank-  
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Old Swan Wharf, Thames-street, London.

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Purveyors to the Queen, SOHO-SQUARE,  
LONDON, direct attention to the following articles  
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**CAPT. WHITE'S ORIENTAL PICKLES,**  
an exquisite compound of sweets and sour.

**PURE MALT VINEGAR** of uniform  
strength and flavour, in Imperial pint and quart  
bottles.

**SAUCES for FISH, GAME, &c.**

**POTTED MEATS and FISH** in fancy tins  
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GRAVY, JULIENNE, and MULLIGATAWNY  
SOUPS.

**JAMS, JELLIES, and ORANGE MARMA-**  
LADE, made from fresh Fruit and with refined  
Sugar only.

**CALVES'-FEET JELLY** in bottles, Orange,  
Lemon, Madeira, and Vanilla flavours.

**FLAVOURING ESSENCES,** distilled from  
the fresh Fruits and Spices, Orange, Lemon,  
Vanilla, Almond, Ginger, &c., &c.

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**THE POOR MAN'S FRIEND,**  
is confidently recommended to the Public as an unfail-  
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scalds, bruises, chilblains, scorbutic eruptions, and pimples on  
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PILLS, confirmed by 60 years' experience to be one of the  
best alterative medicines compounded for purifying the blood  
and assisting nature in all her operations. Hence they are  
useful in scrofula, scorbutic complaints, glandular swellings,  
particularly those of the neck, &c. They form a mild and  
superior family aperient, that may be taken at any time with-  
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**"FOR THE BLOOD IS THE LIFE."**  
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**THE GREAT BLOOD PURIFIER and RESTORER.**  
**SKIN DISEASES,** Eruptions, Blotches, Ulce-  
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Discolorations of the Skin, Humours and Diseases of the  
Skin of whatever name or nature, are literally carried out of  
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THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

**IMPORTANT ADVICE TO ALL.**—Cleanse  
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bursting through the skin in pimples, eruptions, or sores;  
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As this mixture is pleasant to the taste, and warranted free  
from anything injurious to the most delicate constitution of  
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TURE.**

is sold in Bottles, 2s. 6d. each, and in cases,  
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## NO MORE PILLS or OTHER DRUGS.

Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS REVALENTA ARABICA FOOD

(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

## CURE of LIVER and BILIOUS COMPLAINTS.

From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.

Dec. 5, 1859.

"Gentlemen,—I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly when the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL.

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"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

**DU BARRY'S FOOD.**—Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburg, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENTA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet-nurses. I tried Du Barry's Revalenta with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

**DU BARRY'S FOOD.**—"Twenty-seven years' DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

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**DU BARRY'S FOOD.**—Cure No. 52,422 of CONSUMPTION.—"Thirty-three years' diseased lungs, spitting of blood, liver derangement, deafness, singing in the ears, constipation, debility, palpitation, shortness of breath, and cough have been removed by DU BARRY'S DELICIOUS FOOD. My lungs, liver, stomach, head, and ears are all right—my hearing perfect.—JAMES ROBERTS, Timber Merchant, Frimley."

**DU BARRY'S FOOD.**—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair, I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

**DU BARRY'S FOOD.**—CONSUMPTION, Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D."

## CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romain-des-Isles."

**DU BARRY'S FOOD.**—Dr. Livingstone, describing the province of Angola, in the "Journal of the London Geographical Society," mentions the happy state of the people, "who require neither physician nor medicine, their staff of life being the REVALENTA ARABICA FOOD, which keeps them perfectly free from disease—consumption, scrofula, cancer, &c., having been scarcely heard of among them; nor smallpox and measles for more than twenty years."

**DU BARRY'S FOOD.**—"FEVERS, Dysentery, Exhaustion, Scoury, which prevailed on board our good ship the Jean Bart, of the French navy, on her late voyage round the world, have yielded to DU BARRY'S excellent REVALENTA ARABICA FOOD, which we found far superior to lime juice and compressed vegetables to restore officers and men to health and strength, and we regret that routine should hitherto have stood in the way of its universal adoption in the navy.—Drs. L. Maurette, C.

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SAMUEL BROTHERS, MERCHANT TAILORS and BOYS' OUTFITTERS, are the sole proprietors of these approved and novel materials for Gentlemen's and Youth's Clothing, obtainable ONLY at 50, LUDGATE HILL, E.C. These superior woollen textures claim the notice of parents and guardians in particular and the public in general. The fleeces in their primary state are from the best breeds of Cheviot and Saxony Sheep, the wool being carefully selected for fineness, strength, colour, cleanness, regularity, and tenacity of fibre.

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THE ATTENTION OF GENTLEMEN and GUARDIANS is invited to the fact that the "WEAR-RESISTING" FABRICS are manufactured in Every Style of Gentlemen's, Youths', and Boy's Costume.  
Gentlemen's Suits.....C class, 50s.; D class, 59s.  
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A Vast Assortment, Ready for Immediate Use.

**THE NEW ILLUSTRATED BOOK OF FASHIONS** contains 45 portraits of Boy Princes of Europe, eminent Statesmen and Merchant Princes. Price 6d., or gratis to purchasers. Patterns and Guide to Self-measurement sent free.

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**BENNETT'S**  
GOLD PRESENTATION  
WATCHES,  
FROM £10 TO £100.

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JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

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Of best quality and lowest prices.

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ELECTRIC BELLS, Price Lists on application. The Trade supplied.  
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Improved ENGLISH MANUFACTURE, suitable for CHURCH and CHAPEL SERVICES, Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

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